


# SWAMI SANKARANANDA

FOREWORD BY

BHUPENDRANATH DATTA, A.M., Dr. Phil

## RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS



A new attempt to throw light  
on the original home of the  
Aryans from the Rigvedic source.



THIS little volume is the product of the author's original research in the culture of the people inhabiting the long forgotten cities since discovered in the Indus valley. In the course of his search he has touched a hidden switch of ancient Indian culture and a flood of light has emanated revealing a continuous effulgent current of thought of transcendental beauty underlying and unifying the culture of the modern self-deluded children of that ancient glorious people with that noble glorious culture of their ancestors.

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RIGVEDIC CULTURE  
OF THE  
PRE-HISTORIC INDUS





THE  
RIGVEDIC CULTURE  
OF THE  
PRE-HISTORIC INDUS

by  
SWAMI SANKARANANDA

കേരള സാഹിത്യ അക്കാദമി  
With a Foreword by  
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DEDICATED  
TO  
SWAMI ABHEDANANDA





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## PREFACE

In the following pages the author tries to prove the Rigvedic origin of the pre-historic Indus civilisation. Though the main subject of the book is the explanation of religious symbols found during the excavations of Mahenjo-Daro and Harappa two vital points viz., the Aryan controversy and the mention of the horse in the Rigveda have been discussed. The Aryan controversy has been ably taken up by Dr. Bhupendranath Datta and he has discussed the 'Aryan' theory of the European Savants fully and exhaustively in the foreword to the book which he has so kindly contributed. In conclusion he designated the so called 'Aryan' 'Nordic' and 'Proto-Nordic' theories as 'study room' theories only and proved conclusively that these theories have no existence in the world of reality. The word 'Asva' which is now synonymous with the word horse has been taken up and fully dealt with. It is very interesting to know that the Vedic 'Aryas' did not know the horse. The word Asva has been used by them to mean the sun only. The Asvamedha sacrifice of the Vedic Aryas was nothing but the sacrifice offered to the Asva or the sun. The sacrificer had to wait upon the sun from its rising in the Eastern Ocean, its setting in the Western Ocean and its again rising in the Eastern Ocean. Such a ceremony is still observed by Hindu ladies of some parts of India while they worship the Sun, and from the sun rise to sun rise they wait upon the sun standing all the day and it is after the second sun rise that they can take anything. In the following pages we shall see that a solar year is a day. Hence the vigil on the Asva lasted only for a day and not for a year as has been allegorically put in the Puranas. The presence of this word has misled the savants to fix a later date for the Rigvedic and consequently the Arya culture. Hence the conclusion thus arrived at about the 'Asva' actually pushes back the date of Rigvedic culture to a hoary past. By way of proof Rigvedic and Brahmanical references have been quoted.

As to the date of the civilisation a tentative theory has been advanced with the help of some Vedic references. The coincidence of the result of calculation with historical facts emboldened the author to put forward the theory. Moreover, the Sumerian synchronism of the Indus civilisation suggested by E. Mackay (Indus



Civilisation pp. 85. 86.) has been refuted. Over and above what has been said about the date, the ascertaining of the 'Brahma's' length of life is very interesting. We know that a Brahma lives for a Kalpa and the length of a Kalpa has been ascertained to cover 60,000 years. In our investigation we find that such length of time is nothing but the product of imagination. The Kalpa according to the Sanskrit vocabulary means that which covers number one. The sun daily rises and sets daily, hence he covers the number one or a day. This one day that is covered by the sun's sojourn is called the Kalpa. The Brahma of the Hindu trinity is no other than the sun, hence one Kalpa of Brahma is only one day. The Sankhayas have utilised this theory of Kalpa in their cosmology, which is founded simply on the diurnal rising and setting of the sun. They explicitly maintain that the Purushas are many and the Pracriti or creative energy is one. By Purusha they mean the solar deities that are daily born and after living for a day die or become absorbed in the Pracriti. The Pracriti who is no other than the earth had been held by them as eternal because they could not find any change in the earth, which remained the same always. Thus a conception of Purushas with limited life and a conception of an eternal creative energy that never changes arose in the minds of the Vedic Aryas.

As to the methods of the disposal of the dead body, Dr. Bhupendranath Datta has dealt exhaustively and has proved beyond all doubts that the methods of disposal of a dead body in the pre-historic Indus cities coincides with Vedic funeral customs. The after-cremation fractional burial that has been discovered is also found in the Vedas. It may be probable that the body after being put to the fire for sometime was put on some raised platform to be devoured by birds and beasts. As the Vedas do not speak of complete cremation perhaps the heating of the body helped the birds and beasts to eat easily the flesh and clear the bones of muscles and tendons. Though in quite different way the modern Parsees still observe a similar custom. The custom of collecting charred bones that is present in the Hindu Society, on the fourth day (in Sylhet, Assam) after cremation and what has been mentioned in the Grihyasutra to take place on the 10th, day is probably the same custom. It is probable that the collection of bones and their internment in the clay jar was done in the past ages on the fourth day by some and in the tenth day by other class of Vedic people. It may also be presumed that, the date of the collection of bones were different in separate clans of the Vedic people.



Among the religious symbols, Sir John Marshalls phallic triad has been fully discussed and the conclusions arrived at is that the Siva-linga is not the phallus. It is the symbol of the imagery tree over which the sun was supposed to rise in the morning. It is remarkable that the sun in the allegorical Hindu literature was thought as a flower blooming in the sky on some tree whose root is above and the branches below. This tree has various names. It is Asvthva, Vilva, Udumvara, Kalpavriksha etc. All these names signify that it is the sky tree and the modern Siva-linga is its symbol.

That the mother goddess is no other than the Vedic Aditi and has very little connection with sex worship has been specially stressed in the book. Moreover, the Tantrik worship being absent in the time of Mohenjo-Daro the cult of Sakti was unknown to the people of the Indus cities.

That the God with animal is not the Siva. He is a Sylvan deity. Similar deities with horns were worshipped in ancient times by various races. Thus the phallus theory of Sir John Marshall has been challenged and shown to completely fall through.

The serpent theory has been fully discussed and its internal meaning brought out. Our investigation of the concealed meaning of the allegorical stories has revealed the very satisfactory conclusion that the serpent also represents a Vedic deity.

The religious symbols have been studied closely and as a conclusion the Vedic origin of the symbols has been detected. By way of proof the Vedic references have been given the first place and other authorities have been quoted only to support the Vedic views.

The author cannot sufficiently express his debt of gratitude to Dr. Bhupendranath Datta for kindly consenting to write a foreword which has unquestionably been a very valuable addition to the book. Moreover the author has followed many of his suggestions which he gave after going through the manuscript.

Mahamahapadhyaya Pandit Haran Chandra Shastri has also helped the author in the explanation of some of the Sanskrit texts and words, and he acknowledges his debt of gratitude to him.

Among his friends Mr. Bhupendra Nath Datta-Roy Barister-At-Law, Babu Mrinal Kumar Ghosh M. A. B. L. and Swami



Chitswarupananda have helped him much in correcting the manuscript.

Swami Sadrupananda, Swami Prajnanananda and Mr. Dhirendra Nath Ray Barister-At-Law have kindly gone patiently through all the proofs and without their help it would have been impossible to bring out the book.

The book has been hurried through the press when the country is thrown into a great confusion. As therefore there are some minor printing mistakes, an errata has been added to the book. The readers are requested to correct the errors before they begin to read.

1st April

1943

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SANKARANANDA





## FOREWORD

Swami Sankarananda a disciple of late Swami Abhedananda of the Ramkrishna order has written the book entitled 'Rigvedic culture of the Pre-historic Indus,' and he asks me to write a foreword to it. In this book he has discussed about the archaeological finds connected with religion that have been discovered at Mohenjo-Daro and Harappa and has come to an independent conclusion of his own.

The archaeologist Sir John Marshall, the author of 'Mahenjo-Daro and Indus Valley civilisation' 'has informed the scientific world about the existence of what he calls a pre-'Aryan' civilisation in the Valley of the Indus. According to him the Vedic 'Aryans' were later comers in the same regions where, in the chalco-lithic period, other races of men were living. As regards the archaeological finds discovered at the above mentioned places, he says : "They exhibit the Indus peoples of the fourth and third Millenium B. C. in possession of a highly developed culture in which no Vestige of the 'Indo-Aryan' influence is to be found."<sup>1</sup>

The startling discovery has taken the Savants aback, and especially those who advocate the Vedic people labelled as "Indo-Aryans" to have migrated to India sometimes in the second Millenium B. C. Further they were amazed to hear of a civilized people dwelling in the same Indus Valley where according to them their pet white 'Indo-Aryans' on their arrival found a blackskinned, noseless people of no culture whom they destroyed or drove away to the mountains or enslaved them. This pet theory advocated by the first batch of Indologists became universal as it fancied to discover its counter-part in the historical records of the colonisation of America, South Africa, Australia and elsewhere by the present-day Europeans.

Since the study of the Vedic literature by the occidental Savants and the translation of the same in European languages, the foreign savants began to find ethnic and cultural affinities between the Vedic people and their own countries and tried to discover racial and cultural cross-currents of their society with those of the Vedic Indians. This phase of interpretation of ancient Indian History began

1. Sir John Marshall : Mahenjo-Daro and Indus Valley civilisation, vol. I.



soon to be changed in the hands of the German Savants, where since the days of Hegel, 'Germanism' as measure of racial and cultural values has taken its rise. Soon after, the comparative philological studies discovered the link between the Vedic language with most of the European Languages of the past and the present. Thus an 'Indo-European' group of languages (German patriotism prefers to call it 'Indo-German') was discovered which connected the Indian speaking various dialects of Sanskrit with the European peoples speaking the languages of the same group. These similarities made the Germanic speaking savants to find affinities between the Vedic people and their ancestors and some Indologists fancied to discover common phases of racial and cultural cross-currents which they thought their ancestors passed through like the 'Indo-Aryans.' Thus in the hands of the German orientalists and savants, 'Indo-European' theory became a German theory. In the meantime, Prof. Max Muller, a German philologist who translated some of the Vedic literature, introduced the Sanskrit word 'Arya' in Europe and caused the 'Indo-European' or 'Indo-Germanic' group of languages to be made as synonymous with 'Aryan' language. Of course he disassociated this 'Aryan' language with any idea of race as he says 'Arya' are those who speak 'Aryan' languages.'<sup>2</sup> But it caught the fancy of many, and soon an 'Aryan' race was discovered. In Germanic countries under the influence of Germanism this hypothetical 'Aryan' came to be identified with Nietzsche's 'Blonde beast', but in non-Germanic-speaking countries he was simply contented to be labelled as a 'white' !

In the mean time German patriotism began to find traces of the blonde men in various parts of the world, which according to them are the results of migration out of a common centre of dispersion located somewhere in North Europe. This theory, inspite of the protest from various savants even from Germany and though it proves the contrary, has become the *ideefixe* with some till it became a part of national-chauvinism of the Germanic-speaking peoples.

Mean while, as the result of development of industrialisation and colonial expansion, imperialism amongst the powerful European nations began to wax bigger and soon slogans such as 'control of the tropics,' 'questions of inferior races', 'white man's burden' began to fill the political atmosphere. Political science, economics, social science, anthropology began to be studied from this chauvinistic angle of vision. In this chauvinistic

2. F. Max Muller : Biographies of works and the Home of the 'Arya' p. 245.



atmosphere the poor 'Aryan' became the bone of racial and national contentions. He began to be identified alternately with the Neandarthel man, with some of the Germanic tribes supposed to have long skull, narrow nose and tall stature, with broad-skulled dark Celts, with the forbears of ancient Kurgan skulls of Russia, with the present-day Germans and with the Nordic 'Herrenvolk.'<sup>3</sup> Thus we trace the trail of the 'Arya' from Sanskrit literature to the present-day political arena.

It is evident that in this strife around the 'Arya' Germanism has held its ground, because under the new name of 'Nordicism' the theory has been taken up by the other teutonic-speaking countries. Alexander Muir has truly said that the theory originated in Germany and was taken up by England and United States of America. As Germanism began to be ridiculed as 'pan-Germanism' the word 'Nordicism' came into vogue. The protagonists of this theory defined the Nordic to be the long-skulled, long-nosed, tall, blue-eyed and light-haired blonde men of North Europe who are supposed to be living in the same regions since the Neo-lithic age. It is even supposed that this biotype is a variant of the cro-magnon race which appeared in Europe in the Neo-lithic epoch.<sup>4</sup> Naturally they opined that as he was the aboriginal of North Europe and as the present day descendants of the same people speak 'Indo-European' or 'Aryan' form of speech they must be the original and true 'Aryans'. The others who speak languages affiliated to this group of languages must have migrated from this centre outside. This North European aboriginal is named as 'Nordic.'

The great Swedish 'Race-bio-logist' Prof Lundberg enunciated the category that long-skulled narrow-nosed-tall blonde man is the same as the Nordic which is same as the North-European. Thus a study-room race was fabricated by some of these North-European Savants, and its trails were followed all along the period of human history to different countries including Persia and India.

So long, some of the orientalist living under the shadow of the national chauvinism of their countries have tried to read the ancient Indian texts from their angle of vision. To them if the 'Arya' fatherland be not Sweden then it must be Germany, or Central Europe or Lithuania or South Russia. On the other hand some of those who think on the contrary are talking now-a-days

3. Vide Aryan Contraoversy in Repley's : "Races of Europe ; Sergi ; "The Mediterranean Race."

4. Paudler—'Cromagnon studien in Anthropos Heft. 3, 4 May, Aug. 1917, 1918.



of Asia Minor as the cradle, if the theory of Central Asia be proved untenable. Of course, the majority of ethnologists are still of the opinion that the orient was the cradle of the 'Indo-European' or 'Aryan' people.<sup>5</sup> While these various theories were warring amongst themselves, the post-war archaeological discoveries made both in France and in Germany, revealed a strange and unexpected thing. At Ofnet in Germany a large number of skulls of the Azilian epoch (a period linking appaleo-lithic with neo-lithic times) some of which were long and others short<sup>6</sup> were discovered. Again at Solutre<sup>7</sup> France broad-skulled remains of the late palaeolithic age have also been found. These discoveries have revolutionised the notion about 'Nordicism'. As a result, the hypothesis of a long-skulled narrow-nosed blonde man living from post-palaeolithic age in North Europe had to be given up. Now, the untenability of this theory has been realised by the protagonists of this school. Hence a new orientation of 'Nordicism' has taken its rise. Now-a-days it is said that the 'Nordics' contain both the long skulled and broad-skulled peoples<sup>8</sup> and they are regarded as showing their composite origin.<sup>9</sup>

Further, perceiving the untenability of the Nordic theory, a new study-room race has been brought into existence the 'Proto-Nordic.' Since the discovery of a blonde Tartar tribe in Siberia some of the European anthropologists began to talk of a Proto-Nordic race evolving in South-Western Siberia in the Turanian steppes.<sup>10</sup> Here, they say, must be the spot where the first depigmentation of men has taken place and from here this blonde Asiatic 'Nordics' (Nord form) finally went to Europe and Indo-Europeanised Europe.<sup>11</sup>

Be that as it may with the fate of the hypothetical 'Nordics' and the 'Proto-Nordics', we are here concerned with the culture of the Indus valley people. But unfortunately due to some inexplicable reasons 'Nordicism' with its present day substitute 'Proto-Nordicism' reign supreme in the minds of some of the Indian Antiquarians.

5. Köppers in 'Anthrpos'. Bk. 30, 1935.

6. Encyclopaedia Brit. vol. 12, 1929. pp. 263-264.

7. L' Anthropologie XXXV p. 189 ; Keith : Antiquity of man, p. 139 ff, 91.

8. V. Gordon Childe : The Aryans pp 183-188.

9. Dixon : Racial History of Mankind, pp. 33-34.

10. V. Eickstedt : "Rassenkunde and Rassengesichte der Menschheit" p. 263 f.

11. Op. cit. p. 407.



It has already been said that the Vedic literature has been read from that angle of vision which postulated the migration of a white or a blonde race from outside during the Vedic period. Indian ethnology, sociology, language, religion etc. have been read and expounded by the foreign savants from that standpoint and the Indian writers have accepted this interpretation as the only truth without referring to their own texts. To these Savants the whole Hindu social fabric stands on the basis of the race conflicts between the foreign whites and the aboriginal black peoples. And this theory is being pounded in the Indian mind and it has become the subject matter of school text books. But with the discovery of the Indus valley civilisation a new vista has been opened before the mind of the Indian intelligentia. The investigators of this civilisation have said that its bearers lived in an age anterior to the period of the Vedic people. Further, the anthropological investigators have found out that the skeletal remains betray the presence of various types of peoples. These investigations have cut at the root of the old theory of the white-skinned 'Aryans' destroying the black aboriginals and evolving a civilisation which under various vicissitudes persists even to day. Thus the old notions about the origin of the Indian people and their civilisation is in the melting pot. To the investigators of the Indus Valley civilisation, its bearers were civilised people who built well planned towns with good sanitary arrangements, while the Vedic people were uncivilised who lived in mud-huts in village etc. And these people were really the aboriginals while the Vedic 'Aryans' were the rude immigrants. Thus, it is clear that the old theories of the Indologists are set at naught. The 'Idol of the market' raised by them has fallen down.

Here we may point out that this interpretation of the Vedic literature has never been accepted *in toto* by the enquiring Indian mind. They say, there is no record in the Vedas telling about their migration from outside. The mention of the Vedic Rishi praying for a hundred winters does not point to their original habitat in a colder region. (Vide Swami Vivekananda's lecture in Paris Exhibition 1899—1900). The Indologist Zimmer<sup>1 2</sup> has truly said that there is no tradition in the Vedas which point to an original outside home of the Vedic Aryas. The utmost northern country they knew was Kashmere where originally the Kurus and the Pâñchâlas as an united tribe lived. The 'Uttarkuru' must be located in Kashmere and not outside the boundaries of India. Again scanning

12. Zimmer : alt indisches Leben.



the Vedic literature, we do not find any description of their costumes which bespeak their northern origin. Trousers and high boots commonly worn by the Medes and the Scythians and other Indo-European speaking peoples<sup>13</sup> living in a colder climate were unknown in the Vedas. Their very dress was befitting the southern climate. It seems, those ethnic points have been overlooked by the interpreters of the Vedas.

Again the occidental interpreters in their enthusiasm have tried to picture the Vedic *Arya* as a blonde at least a white man.

The Vedic literature has been ransacked to find out evidences of blonde characteristics of the 'Indo-Aryans'. But the Vedas speak of the god *Rudra* as possessing golden coloured arms (White Yayurveda, Bk. 16th. Satarudriya 17). Again, as *Rudra* is described fiery in his disposition he is also described as "the golden haired wearer of the sacrificial cord." "In the Rigveda *Indra* is described as 'golden coloured' (3. 44. 4). He is also said to have possessed yellow hair, yellow dress and yellow horse. The sukta ended by saying "The (*Indra's*) everything is resplendent." Here is a poetical redundancy. But he is also described as 'golden-coloured'. Again, *Rudra* is described as the 'brown hued piercer' (Sata R. 18). Also in Samaveda the god *Savitar* (sun) is called as 'the golden-handed' in several places (Bk. 1. 20 ; Bk. 4, 25 ; Bk. 34, 25). These allegorical epithetourantia cannot be taken as somatological evidences of the blonde characteristics of the Vedic people. We will have to look into the Vedas to find evidences for them. Indeed a Sutra quoted from the *Sruti* (Vedic literature) by *Boudhyana* (Dharma Sutra, 1. 2, 3, 5,) gives the clue to the colour of the hair as it says that a passage of the revealed texts declares : "Let him kindle the sacrificial fire while his hair is still black." The same sentence has been quoted by *Savara* in his *Bhasya* on *Jaimini* (1. 33). Here it clearly bespeaks the black hair of the Vedic Brahman. Further the Atharva Veda in its incantations 'to fasten and increase the hair' prays : "Let the black hair grow out of thy head like reeds" (Bk. VI, 137, 2-3). Thus we clearly get the description of the Vedic people having black hair. Hence they were not blonde 'Nordics'.

But the indefatigable protagonists of 'Nordicism' in India bring out the saying of *Patanjali* (200 B.C.) that *Brhamanas* had *Pingala* and '*Kapisha*' characteristics. In the old Sanskrit lexicon of *Halâudha* called *Abhidhân Ratnamâlâ* (translated by The Aufrecht)

13. Dr. Dhalla says : "The Persians who were a southern people learnt to wear trousers from the Medes." Vide his '*Zoroastrian Civilization*', p. 258.



the word *Kapisha* stands for dark brown colour and *Pingala* for tawny colour. Again, in the Sanskrit-English dictionary of A. A. Macdonnell entitled 'A practical Sanskrit Dictionary' the word *Pingala* stands for tawny eyed or red eyed as of Siva and of Danava and the word *Kapisha* stands for brownish. But it seems, this meaning of *Pingala* is contradictory in terms. A thing cannot be both. A red-coloured eye-iris is an unknown quantity in anthropological nomenclature, while tawny colour is neither blue nor grey. All we can say that the above mentioned expressions do not give evidences of blonde characteristics of the ancient Brahmans. On the other hand the ancient Hindu poets have depicted the *Rakshasas* who are described as demons and the destroyers of Hindu sacrifices to have 'Pingala' eyes and hair. In *Ramayana*, *Aranyakanda*, 17 Svarga, *Surpanakha* is described as having *Pingala* eyes. In *Mahabharata*, *Rākshasa Vaka* is described as having eyes, beard and hair of red colour. (*Adiparva*, Ch. 223.) In *Bhāṭṭikāvya* the *Rākshasas* are described as having 'Pingala' hair and eyes (Canto II, 30). Thus we see in the Sanskrit poetical works the *Rakshasas* are spoken of as having 'pingala' eyes and hair. Will on this basis of the literary evidences, the *Rākshasas* who are described as the enemies of the *Aryas* and their sacrifices be taken as 'Nordics'? If these poetical fancies be taken as anthropological data then the man-eating demons called in the Sanskrit literature as *Rakshasas* would be termed as 'Nordics' and not their enemies the 'Aryas'!

But we beg to say that both kinds of these allegories should be taken as poetical fancies. We will have to look into the scientific facts for an explanation. As regards the Indo-Europeans, various schools and eminent anthropologists have their own say. Here we beg to state the following for consideration. *Pumpelly's* exploration in *Turkestan*<sup>14</sup> have brought out the fact as investigated by *Sergi* that in the second Millenium B. C. the people of Mediterranean racial type were living in *Anau* in central Asia. Again, *Von Eickstedt*<sup>15</sup> says that from the last glacial period the proto-Mediterraneans have occupied the south of the Iran—Himalayan ridge. Further, *Daniloff's* compilation of the data on *Persia* shows the people of *Persia*<sup>15a</sup> (*Iran*) to be Mediterraneans. Thus if in such

14. *Pumpelly's* explorations in *Turkestan*, (Carnegie publications, No. 73).

15. *Von Eickstedt*: *Rassenkunde und Rassengeschichte der Menschheit*, p. 509.

15a. *Daniloff's* Characteristics of the *Persians* (in *Russians*).



hoary antiquity the people of central Asia, Iran and the Western Himalayan ridge had been in racial affinity with the Mediterraneans, we will not wonder if the people of Northern India had been of that type as well. Indeed, as regards the present day Indians, Ripley has long ago characterised them as Eastern Mediterraneans and recently Von Eickstedt had put them in the same category whom he named as Eastern Mediterraneans or more properly "Indiden".<sup>16</sup> Again Sergi in a latter book called the Hindus as Mediterraneans.<sup>17</sup> Finally the investigators of Mohenjo-Daro and Harappa finds speak of the presence of the same racial elements. Further after investigating the Indians Von Eickstedt has pronounced the present day people of the Punjab as the Mediterraneans of the North Indian branch, (Nord Indiden). Also Haddon<sup>18</sup> has called the Indo-Afghans (Russian Anthropologist Deniker's nomenclature which includes the peoples of North India and Afghanistan) as a "special stock developed in an area of characterization."

Taking the hair colour descriptions given in the Vedic literature and the considered opinions of the above mentioned eminent anthropologists it may be surmised that the Vedic people also belong to the Eastern Variety of the Mediterranean race. The theory of the hypothetical Nordics or proto-Nordics do not fit in here.

The present writer<sup>18a</sup> has elsewhere expressed the view that the dolicocephalic-leptorrhine biotype of Europe and the people of this characteristic of Asia who are to be met with from the Caucasus to India might in ascending line of ancestors have affinities with each other, but it cannot be upheld that the former have come all the way from Europe to India and through miscegenation with the Indian aborigines have given rise to today's Indo-Afghans or the Hindus (longskulled narrow nosed characteristics are not the special monopoly of the Punjab). Further, Sergi and Paudler speak of the connection between the North European longskulled narrow nosed type with the South European type known as the Mediterranean. On this account we cannot identify the Indian variety with a particular European species on the strength of similarities of head and nasal indices.

Thus, the more we investigate about the Vedic people the more

16. Eickstedt : op. cit. p. 506.

17. G. Sergi : *Gli Arii* in 'Europe in Asia', 1902.

18. Haddon : *The Races of Man*, p. 151.

18a. B. N. Datta : "An Enquiry into the Racial Elements in Baluchistan, Afghanistan and the Neighbouring Areas of the Hindukush" in 'Man in India', Vol. XIX, 1939, Vol. XX, 1940.



we come down to the level that they were not a special type different from those of the present day who claim to be their descendants. Supposing they came from the outside, in that case they did not come through lands filled with vacuum. They must have assimilated other racial elements on the way and, when they arrived in India, certainly they were not of homogeneous composition. Here we may ask the question,—what proof was there that the Vedic people were of homogeneous racial type? The Indologists tell us that they were divided into tribes with gods of their own and had different dialects. Again, Sir John Marshall himself admits that as far as 'history can be traced the people of Sindh and the Punjab had been a blend of many divers elements and there is no reason for assuming that it was other than heterogeneous in the earlier age with which we are now concerned.'<sup>19</sup> Thus neither in the past nor in the present we find traces of a homogeneous population peopling the land supposed to be the original country of the Indo-Aryans.

Naturally the question turns up then where do the 'Aryan' spoken of by the orientalist fit in? We have seen that the 'Aryan' has been the bone of contention. But here we beg to say that an ethnically united tribe may not betray homogeneity of somatic characters. A tribe is composed of various elements, socio-economic factors hold them together. Hence we cannot regard an ethnic group as a race.

Much has been said from a long time regarding the Indo-Europeans or the Aryans. Certainly an Indo-European or an Aryan cannot be identified with a special biotype. Similarly ethnic groups are marked from each other by their linguistic-cultural differentiations. They must not be taken as types of races. Truly has Gordan Childe said: "The correlation of cultural with racial groups is generally hazardous and speculative."<sup>20</sup> Hence, we can never speak of an Aryan race. But the much vexed Aryan question has raised controversies which are not devoid of national bias or chauvinism. As some of the German Savants maintain that the original Germans were the original Indo-Europeans<sup>21</sup> the French, the Italian and other schools of anthropology have different notions in this matter. Broca and the French school founded by him maintained that the brachycephalic dark celts were the original Aryans. Sergi maintained that the Eurasiatic brachycephals of

19. Sir John Marshall : op. cit. Vol. I, p. 109.

20. V. G. Childe : The Aryans, pp. 84-85.

21. Encyclopaedia Brit., Vol. 12, 1929 pp. 263-264.



Asia brought Indo-European language and the cremation system to Europe. E. Meyer the renowned German historian spoke of the Indo-European coming to Europe with their cremation system from the east in the Bronze period.<sup>22</sup> The English Anthropologist J. Taylor<sup>23</sup> denied that the dolicocephalic North Europeans were the original Aryans. He pointed out that all Nordics cannot be regarded as Aryans as many Finns belong to that stock and many of the Aryan blondes were brachycephalic.<sup>23</sup> Here it is clear that by Aryan Taylor meant Aryan speaking men. Finally Guiffrida-Ruggeri<sup>24</sup> of the Italian school in order to solve the Indo-European tangle has advanced the hypothesis that 'Homo-Indo-European' is divided into Dolicomorphus and Brachymorphus. Further he says: "It is evident that it is useless and vain to ask who were the Aryans—the dolicocephals or the brachycephals? The Aryan languages spread from a very northern centre, and that without any special regard for the dolicocephals or the brachycephals". Here-Guiffrida-Ruggeri has made a clear distinction between race and language; all of his 'Leucoderms' do not speak some Indo-European language.

Thus, the more we enter into this discussion, the more we get caught in the labyrinth of contradictory opinions. The last word that we cull out of this confusing masses of opinions is that the Indo-European or the Aryan may be longskulled—narrownosed—lightskinned man or the broadskulled—narrownosed—lightskinned man.<sup>25</sup> Hence it is nothing but a frenzy of national chauvinism to identify the Indo-European or the so called Aryan with a particular biotype. Finally Köppers says that Aryan is only a linguistic-cultural grouping (Gemeinschaft)<sup>25</sup> and it is too early to speak of a final solution of this question. That means, this grouping has no reference to somatic characteristics.

Leaving the much vexed Aryan question which has been raised as a Frankenstein on the domains of philological and anthropological investigation, we wend our way to the ancient Sanskrit texts from which the word 'Arya' has been culled out. The ancient Indian scriptures speak of the word 'Arya', but only in the sense of 'noble', 'cultured', 'superior'. This word has never been used in an anthropological sense.

22. E. Meyer : "Geschichte des Altertums", p. 893.

23. J. Taylor : The Origin of the Aryans.

24. Guiffrida-Ruggeri : Translated by H. Chakladar, p. 34.

25. W. Köppers : "Die Indo-german Frage im Lichte der Historischen Völkerkunde" in "Anthropos", Bk. 30, 1935.



In the Vedas, as the authors<sup>26</sup> of the Vedic Index say, 'this word is not common in the older literature in places where the quantity of the first vowel is fixed as short, except in a mere adjectival sense...*Mahidhar* suggests that the word means a *Vaisya*, not an *Arya* generally. This view is supported by the explanation in the Satapatha Brahmana (xiii, 2,9,8.) of one of the passages of the Vâjasaneyya Samhita (xxiii, 30.)" Thus whatever be its derivative, the word originally meant a husbandman (an *Arya*) as evinced in the compound word 'Sudrâryau (Sudras and Aryas, i. e., husbandmen) to be found in Vedas. But the orientalist have tried to bring out an ethnic interpretation by saying that 'Arya' is the normal designation in the Vedic literature. From the Rigveda (Rv. 1. 51. 8) onwards *Arya* meant a member of the three upper classes....The *Arya* stands in opposition to the *Dasa* (Rv. 1. 51. 8. 9.)...Sometimes the expression is restricted to the *Vaisya* caste...the word *Arya* (Fem., *Aryâ*) used as an adjective also occurs frequently to describe the Aryan classes. ('visah.'—Rv. 1. 77. 3 ; 96, 31 ; 101, 4 ; 43, 4) or name ('naman'—Rv X. 49. 3) or caste ('varna'—Rv. III, 34. 9.) or dwelling ('dhâman'—Rv IX. 6-3, 14) ; or again reference is made to the Aryan supremacy ('vrata'—Rv X. 65. 11) being extended over the land.<sup>27</sup> Here we find various shades of meaning of the word. But at the same time we find the word *Arya* stands for 'faithful', 'kind,' 'good,' 'master,' 'cultured' etc. in the Rigveda (1. 13. 8 ; 4. 30. 18 ; 3. 34. 9). The Vedic word *Arya* does not stand for the European word 'Aryan' or 'Arier' or 'Aryen'. In the post—Vedic age we find the word *Arya* stands for 'gentle' or 'cultured' (*sista*) and in the Sanskrit literature all through it stands for the words 'cultured' 'noble' 'master' 'superior.' No racial connotation is attached to it. Thus we find in Râmâyana the Râkshasha Indrajit scolding his treacherous uncle Bibhishana to be acting as an *Anârya*. In the Mahâbhârata the Kuru king Duryodhana reproaching himself as an *Anarya* for not acceding to the request of Sindhu Râja (M. Drona, Ch. 152). Further, Draupadi the Pândava queen complains that the low *Anarya* people have induced Yudhisthira to play at dice (M. Sabha. 63 ch). Again in Bhagabat Gitâ we find Sri Krishna admonishing the Kshattriya warrior Arjuna not to act like an 'Anarya' (Gita : 2. 2.). Again, in the Dramas we find a person of inferior rank addressing his superior as 'Arya', a wife calling his husband 'Aryaputra'. Further the Brahmans called their religion as the *Aryadharma* (religion of the Aryas). The Buddhists also

26. Keith and Macdonnell : Vedic Index, Vol. I, pp. 64-65.

27. Ibid., op. cit. pp. 64-65.



called their religion to be the 'Arya path'. Thus, the word *Arya* we find to possess cultural significance.

The Vedas did not have any name of general designation embracing all the tribes that lived at that period. That is, as nationality did not evolve in that time amongst the Vedic tribes, they did not have a common national name. Certainly, *Arya* was not the national name of these people of the Vedas. Rather, in the Vedic days as everywhere else in the world, people in the tribal period went by their tribal names. In the Vedas we find the people in their tribal names only, viz., *Bharata* tribe (*Bharatam Janam* Rv. 3. 53. 12). This kind of socio-political condition existed till the time of Alexander's invasion. The various tribes of the Cabul valley and of the land of the five rivers that he met were in a lump designated by the Greek writers as Indian. The words Indian and Hindu are not of Indian derivation. In the "Behistun tablet<sup>28</sup>" of the Persian emperor Darius we find the names of the people called 'Hidhus' or the inhabitants of the Sindh valley and the 'Gadara' who must be identical with the later-day Gandharians mentioned. The Persians called the land and the people of the Indus valley as Hind, which in later day took the form Hindu. Even to day the Arabs call the Indians irrespective of their religion as 'Hindis,' the Turks call them 'Hindli.' From the Persian Hind the Greeks took up the word which in present day European languages have taken the forms Indian (Eng.), Indien (Ger.) 'Hindou (Fr.)' 'Indous' (modern Gr.).

In this way we find that there was no common name to designate all the cognate tribes that lived from the Cabul valley to the plains of North India. But, after the downfall of the Mourya empire we find in the new rescension of *Manava Dharma Shastra* popularly known as the *Manu Samhitâ* the word *Aryāvarta* as the name of the whole of north India stretching between the Himalayas and the Vindhya range. Of course in the *Purânas* we find the name *Bhâratvarsha* the country of the king Bharata. Again the name of *Jambudwipa* i.e. the island of the Jambu tree mentioned in the *Purânas* and in the religious books of the Buddhists as well. But we do not know when the *Purânas* were first written. So we are ignorant of the process and the time when the terms were coined. In these names we do not find any racial connotation attached or any reference to the 'Aryan' race living in this region. Only after the Mourya period we find the reference to *Aryavarta* and its boundaries given, but the boundaries

28. Rawlinson : "The Great Inscription of Darius at Behistun" in 'History of Herodotus', vol. II.



have changed in different political epochs.<sup>29</sup> To these Smriti writers 'Aryavarta' is the place where the Brahmanas can practise their *Varnasram* religion unhampered.

That the word *Arya* has got no racial significance attached to it is evidenced by the fact that when interpreting the Rishi Visamitra's attack on the Kikata people and their king Pramagandha, the post Vedic writer Jaska (Nirukt, 6-32) explained it as *Anarya Janapoda* i.e., the country of the *Anaryas*. According to some the word Kikata stands for the latter day Magadha, where heretical religions were rampant perhaps even before the days of Buddha and Mahavira, and its people were regarded as 'uninitiated.' On the other hand, at the same epoch the Jaina preachers had called the people of Rajagriha (capital of Magadha), the people of Champā (capital of Anga), the people of Tamralipta in Bengal as good *Aryas* and *Kshatriyas* of high social standing.<sup>30</sup> The Buddhists have concurred in this evaluation. Thus it is still more clear that the word *Arya* has got no anthropological designation in the Indian literature.

Again with the Buddhists the word *Arya* has got still higher connotation. In the Barhut Buddhist inscriptions we find '*Bhadrantāsa Aya—Bhutarakhita*' mentioned. In explaining the passage Dr. Barua says : 'To the Buddhist an Aryan is one who is not slave to passions, customs, conventions and dogmas...and lives a self-conscious life—'Master' is the English word whereby *Aya* can be adequately rendered....*Aya* is the title of address of those Bhikshus who are advanced in Aryanhood.'<sup>31</sup> Thus from cultural level we get the word advanced to spiritual plane. Again in the *Arthasāstra* of Koutilya who was the prime minister of the Mourya emperor Chandragupta we find the word connoting a political significance. He says (ch. 13, 181) the Sudra is an *Arya* by birth (*Aryaprān*). Again he says (ch 13. 182) : 'Deceiving a slave of his money or depriving him of the privileges he can enjoy as an *Arya* (*Arya bhāba Apaharanta*) shall be punished with half of the fine levied for enslaving the life of an *Arya*. Further he says : 'The offspring of a man who has sold himself off as a slave shall be an *Arya* (Ibid.). Again he says : "On paying the value for which one is

29. Jayswal : *Age of Manu & Jagnavalkya*"; Kane : "The History of Dharmashastras."

30. Weber : *Indische Studien* I, p. 186.

31. S. Levi : *Pre-Aryan and Pre-Dravidian in the Vedas*; translated by P. Bagchi.

32. B. M. Borua and G. Sinha : *Barhut Inscriptions*, p. 6. 1926.



enslaved, a slave shall regain his Aryahood (Ibid.).<sup>33</sup> Here a clear political definition is given of the term *Arya* when the Sudra is recognised as an *Arya*. It seems, these various connotations and use of the term, are derived from the original word which meant 'noble', 'superior', and 'cultured.'

Thus going through the various aspects of the word *Arya* we do not find the trail of an 'Aryan race' created by the orientalist out of the ancient Sanskrit literature. Hence, we are at a loss to understand why should we always try to find an 'Aryan' race in the ancient Indian texts the existence of which is absolutely hypothetical. We may speak of an 'Aryan' or 'Indo-European' linguistic-cultural group but not of a race (biotype).

But now we find that in the land where the ancient Vedic tribes lived, the remains of a buried city has been unearthed at Harappa and existence of a similar city has been excavated at Mohenjo-Daro in Sindh. The archaeologists say that the remains of both these long lost cities betray their common form of civilization, hence the name 'Indus-valley Civilization' is given to it. The investigating chief Sir John Marshall denies any connection of this civilization with that of the Vedic people. He opined that it was long anterior to the days of the Vedas and he puts the date of the Indus-valley Civilization to the latter first quarter of the third millennium B. C.<sup>34</sup> Further he contrast the material civilization of the Indus-valley people with that of the 'Indo-Aryans' as recorded in the Vedas and finds that the two groups of people are not identical. He finds great diversities in the civilization in question of the two.

As regards the diversities of the civilization in question Marshall says: "So far as Sind is concerned there is ample and convincing proof that the whole country from north to south was permeated in the chalcolithic age by the longprotracted civilization which we have unveiled at Mohenjo-Daro and Harappa. In the Punjab the evidence is more meagre. To the north-east we have found traces of this culture as far as Ruper on the Sutlej below the Simla Hills.<sup>35</sup> Thus he places the Indus-valley culture in chalcolithic age. Then he again says, "In my own view nothing has yet been found either at Mohenjo-Daro or Harappa that conflicts with the orthodox theory that the 'Indo-Aryans' entered the punjub about the middle of the second Millennium B. C., but from the picture we get in the Vedas of the the pre-Aryan population, I incline to think that the Indus

33. Koutilya : Arthasastras, pp. 222-224. (translated by Shama-shastri).

34. Marshall : Op. cit. vol. I.

35. Ibid. Op. cit.



civilization could have been but a mere shadow of its former self."<sup>36</sup> Thus he takes 1500 B. C, as the date of the arrival of the 'Indo-Aryans' into India.

The present writer in different disquisitions elsewhere has discussed about the possibility of connections between the Indus-valley civilization and the Vedic people,<sup>37</sup> and came to the conclusion that as 'Indo-European' or *Aryan* has not been a race, rather a philological-cultural grouping hence we have no right to identify the Vedic Aryans with a particular biotype on this account. The absence of the remains of any dolicocephalic-leptorrhine skull of the Nordic variety of man in Harappa and Mohenjodaro does not warrant any inference of the non-presence of any Aryan-speaking people in the period of Indus-valley culture. Further, the absence of the 'Indo-European-speaking' people in the period of Harappa culture and Indus-valley civilization cannot be proved. Again, in our investigation we have found no valid ground for any anthropological objection to the hypothesis that the 'Indo-Aryans' were a part of the Harappa culture.

Further, an investigation in the Vedic literature has shown that the Rig-vedic 'Indo-Aryans' were also in the chalcolithic stage of civilization. Also it has been shown that the 'Indo-Aryans' had an identical cycle of the disposal of the dead with the Indus valley civilization. Further, it has been found out that the various factors of civilization were common with both the people. But the last factor of identification, i. e. the question of language, still remains unsolved. Finally, it has been said that on the basis of this comparison there is reason to believe that the people of the Indus-valley culture and the Vedic Aryans belonged to the same ethnic-cultural group. The modes of the disposal of the dead bear out this fact. Hence, it may be said that the 'Indo-aryans' were not strangers in pre-historic Indus valley, as stated by Sir John Marshall and other investigators in the matter. Leaving aside a detailed discussion few salient points may be mentioned here.

(1) Marshall places the Indus valley civilization in the Chalcolithic age and the date of the appearance of the 'Indo-Aryans' in the middle of the second millennium i. e. about 1500 B. C. But we beg to point out that various writers opine that

36. Ibid. Op. cit.

37. B. N. Datta : "Vedic Funeral Customs and Indus-valley Culture." (In *Man in India* Vol. XVI, No 4. 1936. Vol. XVII. No 1 & 2, 1937), "Ancient Near East and India's Cultural Relations". *The Calcutta Review*, Nov. 1937.



the 'Indo-Europeans' when they emerged in history, were in a chalcolithic phase of culture.<sup>38</sup>

Thus we hear that 'Indo-Europeans' at the time of their separation were in the chalcolithic stage of civilisation. Naturally we shall find the 'Indo-Aryans' to be in the same stage at the time of their arrival in India after their separation from the parent stock.

Now let us find independently some of the evidences to be discovered in the Rigveda. In one of the hymns (9. 112. 2) we find pointed stone-arrow is mentioned. Hence the use of the implement of stone age was in vogue when that Hymn was composed. Again the Vedic people used utensils made of wood and stone for drinking purpose (9. 65. 6 ; 10. 75. 3 ; 10. 101. 10). Thus it is clear that iron was unknown to the Vedic people in this age. The meaning of the word *Ayas* is debatable. Zimmer takes it as bronze. Again, the Taittiriya Brahmana texts, a product of the later age, spoke of the use of a copper razor (10. 5) for shaving the head of a Brahmana. In scanning the Rigveda we find that implements and utensils of stone, wood, copper or bronze or leather were used in that period. From these, it is clear that they were not in the iron age at best not in the Rigvedic period. They were in the chalcolithic stage of civilization. This gives a coincidence between the Vedic age and the period of the Indus-valley Civilization.

(2) Then the question comes about the date of the Vedic age. We beg to differ with Sir John Marshall regarding it. His fixing of this date is arbitrary and has no scientific data to base it. It is strange that many ethnological writers and orientalist in order to suit their hypotheses have arbitrarily fixed the date of the Vedas. But we know there are differences of opinion amongst the Indologists in this matter.

Max Mueller was the first man to try to fix a date for the Vedas. Thus he said : "But although we thus perceive the wide chasm between the Brahmana period and that period by which it is preceded,...it would seem impossible to bring the whole within a shorter space than two hundred years, of course this is merely conjectural.<sup>40</sup>" Finally he fixed the age of the beginning of Rigvedic poetry to be from 1000 to 1200 B. C.<sup>40a</sup> This computation of the date, we see, is an arbitrary one and it does not take into

(38) Gordon Childe : The Aryans, p 185. (39) Zimmer : *alt indisches Leben* ; p. 52.

40, 40a. Max Mueller : A History of Ancient Sanskrit Literature, p. 434, 435.



consideration the span of time that a phase of ethnical or cultural evolution of a primitive people would take to come to the next stage. Regarding this arbitrary fixing of Vedic dates, Winternitz said: "It is now clear that the acceptance of 200 years for different literary epochs in the development of the Vedas is purely arbitrary".<sup>40a</sup> Later, he said: "No power on earth can any time be sure whether the Vedic hymns were composed 1000 or 1500 or 2000 or 3000 years before Christ."<sup>41</sup>

Thus as lamented by Winternitz these arbitrary dates came to be accepted as scientific facts. Same Indologist truly remarked: "It is strange how strong the power of suggestion works in science. The purely hypothetical and completely arbitrary fixation of the chronology of the Vedic epochs by Max Mueller, received without new arguments or real proofs, in the course of time assumed the appearance and character of a scientifically proved fact."<sup>42</sup>

But some of the Indologists gave an older date for the Vedas. Balagangâdhar Tilak tried with the help of the Astronomical calculations to trace some of the Vedic texts to 6000 B. C.; while Jacobi gave the date as 4500 B. C. as the beginning of the cultural period. Winternitz said that from the stand point of Indian history, there is nothing to speak against the acceptance of the hypothesis that the Vedic literature goes back to the third and the old Indian culture goes back to the fourth Millennium. That the dates of Max Mueller on the face of our present-day knowledge of the cultural history of ancient India are no longer tenable.

This has been convincingly proved by G. Buehler<sup>43</sup> as well. Finally in summing up Winternitz said: "The only proper date is X to 500 B. C. And as the result of the researches of the last decades it can be added that, it is probable that in place of 500 B. C. the date 800 B. C. must be put, and it is more probable that the date of the commencement of the Vedic age will fall in the third rather than in the second Millennium before Christ."<sup>44</sup> Here again we find a coincidence between the date of the Indus valley culture and the Vedic age.

(3) Another point Marshall has brought out is the mode of disposal of the dead which he thinks to be peculiar to the Indus-valley civilization. He says: "How did the Indus people dispose

41. 42. Winternitz "Geschichte der indischen Literatur." p. 249, 250.

43. G Buehler: "Indian Antiquary." XXIII, 1894, p. 245 ff.

44. Winternitz: Op, cit. p. 255.



of their dead at Mohenjo-Daro the evidence is as yet too meagre and in some respects obscure. At Harappa it is more abundant, but most of it relates to the latest period of occupation, when Mohenjo-Daro had probably ceased to exist and when the population at Harappa itself may have already undergone great racial changes. This evidence may be conveniently discussed under the following heads: (1) Complete burial (2) Fractional burial (3) Post cremation burial."<sup>45</sup> In conclusion, Marshall says: "So far as our evidence goes at present it seems probable that the most usual method of disposing of the dead during the flourishing period of the Indus valley civilization was by cremation. That the cremation was practised is conclusively proved, by the finding of cinerary urns or other receptacles containing calcined human bones and ashes together with vessels of burnt or other offerings for the dead and sundry articles for use in after life."<sup>46</sup> Continuing he says: "The practice of exposing the dead to wild animals and then burying the remains (if any) of the excarnated bones seems to have been rare up to the conclusion of the Indus-valley period as represented at Mohenjo-Daro and Harappa...on the other hand, there is a big group of fractional jar burials at Harappa, evidently belonging to a later age, in which the excavated bones were placed in urns...Equally rare if not rarer, are the examples of complete burial."<sup>47</sup>

Now, let us compare the customs of disposal of the dead of the Indus-valley people with those of the Vedic age. According to the statement of Marshall the cases of complete inhumation discovered at Mohenjo-Daro are dubious as of these fourteen were found in a room. Again, complete burials have been illustrated at Nal and at Shahi-tump in south-western Baluchistan.<sup>48</sup>

In going through the Vedic literature we find principally two modes of disposal of the dead: *Anagnidagdha* (without cremation) and *Agnidagdha* (with cremation). As regards the former one it was the custom of complete burial that was in vogue in the Rigvedic period (Rv. X, 18. 11). In the Brahmana period of the Vedic age the same custom was in practice, we find reference of it in Satapatha Brahmana (13. 8. 1. 9).

That the burial was a complete burial can be seen from the Hymn (Rv. X, 18. 10-13): "Wrap him, Earth, as a mother wraps

45. 46. Sir John Marshall : Op. cit. vol. 1, pp. 79-81, 89.

47. Sir John Marshall : Op. cit. Vol. I, pp. 89-90.

48. Sir John Marshall : Op. cit. vol. I, pp. 81-85.



her child in her garment...I throw around you the earth, may I not wound you, in it I lay the stone plate."

The Rigveda also speaks of cremation of dead bodies as well, as it says : "Don't burn him completely, do not scorch him O Agni, do not cut into pieces the skin and his limbs" (Rv. X. 16. 1). Griffith's translation of the Hymn stands thus : "Burn him not up, nor quite consume him, let not his body or skin be scattered" (Translation of the Hymns of the Rigveda : Vol. II p. 402). Thus the former is a hymn of burial and the latter is of cremation. It is also clear that this cremation was a partial one. According to the present writer the former system has preceded the latter as both the customs cannot be present simultaneously amongst a given group of people.

Winter-nitz also says that perhaps in the oldest period, the burial custom was common with the Indians like the other Indo-Germans.<sup>49</sup> Both customs cannot be taken as belonging to the same age simply because both are mentioned in the Rigveda Samhita. Mention of an institution in an earlier poem does not give priority to the institution. According to the Indologists the 10th. Mandal was compiled last and all sorts of mantras have been huddled together in this chapter. Thus in two different ages we find two different modes of disposal of the dead. Among these two different customs the burial system was certainly the older as it died out in subsequent ages.

Thus we will not wonder if some signs of complete burial have been discovered in that part of India which was reputed to be the ancient land of the Vedic people. Then we come to the custom of "Fractional burial."<sup>50</sup>

As regards partial or fractional burial, we again refer to the Sukta (poem) of the Rigveda where it is clearly prayed : "Agni, do'nt burn him (dead body) completely, do not give him pain, do not scatter his skin or body."<sup>51</sup> Thus the literal translation gives the clear hint that the body did not used to be completely burnt into ashes. Again the seventh verse of the same Sukta says : "The dead one ! bear the cow skin with

49. Winternitz : Op. cit. p. 84.

50. According to the Hindu custom only the ascetics and the children are buried now a days.

51. मैनमग्ने विदहो माभि शोचो मास्य त्वत् चिक्षिपो मा शरीरम् । यदा श्रुतं कृण्वो जातवेदोऽथेमेमं प्रहिनुता पितृभ्यः । —Rigveda, 10. 16. 1.



the flames of the fire as an armour, be clad with your abundant fat, so that the fierce fire who proudly is ready to burn you by force will not be able to envelop you on all parts.”<sup>52</sup> This verse describing that the dead body was used to be wrapped in cowskin for cremation, gives another hint that the whole body was not used to be burnt in cinders. Otherwise wrapping up of the body with a cowskin would have no significance.

Further in the next verse ( 10. 16. 8 ) a ladle is offered to the gods in the funeral pile as it says: “Agni! Do not disturb this ladle, it gives pleasure to the Soma-drinking gods. Here is the ladle for the gods to drink.” Thus we see that the Rigvedic Hymn on cremation hints at the partial or fractional cremation, also it says that utensils were also used to be put in the funeral pile. Certainly it was for the next world. Then it speaks of another fire in the same place to which Homa is performed and it is asked to carry the Jajna-offerings to the gods and ancestors (10. 16, 9-12). The Atharva Vedic funeral also hints partial cremation as it says: “Burn thou propitiously; do not burn over much; O Agni do not burn the body” ( A. V. 18. 36 ). Also it speaks of goat apparently used during the cremation as it says: “The goat is the share of the heat (tapas); heat thou that” (A. V. 18. 2. 8).

Further, we find that in the *Asvalâyana-Grihya-Sutras* the rules for the disposal of the dead are given in which after cremation (4. 4. 1), the gathering of the bones into an urn is to take place, as it says: “the gathering (of the bones is performed) after the tenth (Tithi from the death) 4.5. 1....A man into a male urn without special marks, a woman into a female one without special marks (4. 5. 2)... with the thumb and the fourth fingers they should put each single bone (into the urn) without making a noise, the feet first, the head last (4. 5. 5-6). Having well-gathered them and purified them with a winowing basket, they should put (the urn) into a pit..... with the following (verse). He should throw earth (into the pit). Having covered (the urn) with a lid with the (verse).....they should go away without looking back, should bathe in water and perform a Sraddha for the deceased (4. 5. 7-10).”<sup>53</sup>

Thus in the Grihya Sutra we get a minute description of the mode of urn burial. In it we find clearly mentioned that the

52. अग्नेर्वर्म परि शोभिर्व्ययस्व सं प्रोणुस्व पीवसा मेदसा च नेत्त्वां  
धृष्णु इरमा जह्वाणो दधृश्विन्नयन पर्यङ्कायते । —Rigveda, 10. 16. 7.

53. *Asvalâyan Grihya-Sutra*, Translated by Oldenberg in S. B. E., pp. 236—246.



dead body should be burned first and then the bones be gathered in an urn and deposited in a pit. Here it should be brought to notice that the jars mentioned by Marshall contained the remains of burnt skeletons and not the unburnt bodies or mummies of some sort. As the location of the discovered site where the jar-burial fields have been discovered is the same place where the Vedic people lived, it is not improper to accept that the urn-burials mentioned in the above mentioned Grihya Sutras be the same as the jar-burials of Sir John Marshall's Indus valley civilization.

Again judging from the hints given in the Vedic Suktas and the aphorisms of the Grihya Sutra, this kind of internment of the bones is the same as the fractional-burial-mode termed by Marshall. There cannot be any mistake about this mode of burial as it is also evinced by the discovery at Lauriyat by Dr. Block which the excavator conceives to belong to the pre-Mauryan Epoch.<sup>54</sup> Further, the cremation of Buddha and the distribution of the bones should be taken as a brilliant example of partial cremation in the post Vedic age.<sup>55</sup> Again the Agni Purana speaks of the gathering of the bones on the fourth, fifth, seventh and ninth days according to the Varna of the deceased (ch. 158, 18). This gathering of bones would pre-suppose an urn-burial. Again, it says, without burning (the whole corpse) completely into ashes a part must be left out (ch. 158, 50). Here partial cremation is clearly hinted at. Still in some parts of Bengal where Raghunandan Smriti is not followed, the charred bones of the deceased is gathered, put to some sorts of ceremonial functions on the fourth day and put under the ground or some safe place.

Thus we see here again, that the custom of fractional or partial burial of the Indus valley civilization agreed with the Vedic Indo-Aryan urn burial custom.

Again speaking about the mode of sepulchre at Harappa, Marshall says: "In two cases they are accompanied by animal bones."<sup>56</sup> On the otherhand we read in the Rigveda that before cremation the body was used to be wrapped in cow skin (10. 16. 7) a goat being apparently burnt with it to act as a

54. T. Bloch : Excavations at Lauriyat ;—Nandan-garh Annual Report : Arch. Survey of India for 1906, pp. 123-126.

55. Maha-Parinibban Sutta, (The book of the great decease) ;

56. Marshall : op. cit., vol. 1. p. 81.



guide on the way to the next world.<sup>57</sup> According to the Atharva Veda a draft ox was burnt presumably for the dead to ride on in the next world.<sup>58</sup> This may explain the reason why bones of quadrupeds were found in the jâr-burials at Harappa as reported by Marshall.

Then Marshall speaks of post cremation burials. Here he says : "At both Mohenjo-Daro and Harappa a class of large wide mouthed urns has been brought to light, containing a number of smaller vases, bones of small quadrupeds, birds or fish and frequently a variety of other small objects such as beads, bangles with ashes and charcoal."<sup>59</sup> Again he says : "Here (Mohenjo-Daro) too, mention should be made of a collection of charred human bones, including pieces of a skull and finger joints.....along with a number of goblets, dishes and other vessels—the whole mingled with ashes and charcoal."<sup>60</sup> As regards Harappa Marshall quotes Vats who says : "In some cases there is no grave furniture, but in others the skeletons are accompanied by groups of earthenware vessels, each group including an offering's dish of the squat type, a water jar.....flat covers and dishes and bowls."<sup>61</sup> Further he says : "From the designs, it may be inferred that these burials are somewhat later than the Indus period as represented at Mahenjo-Daro."<sup>62</sup> On the other hand we get the following funeral verse in the Atharva Veda : "The gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake, the ladles (Sruc) the implements (Ayudha) of sacrifice, with them go thou by roads that the gods travel<sup>63</sup> by which they that have sacrificed go to the heavenly (Swarga) worlds."

This verse may throw light on Mr. Vats's finding at Mohenjo-Daro.

Thus we see that the modes of the funeral customs of the Indus valley civilization as portrayed by Sir John Marshall was similar to those of the Indo-Aryans or the Vedic people. The similarity cannot fail to attract the attention of the investigator.

Besides these there is another point to be discussed. Marshall has referred to "the practice of exposing the dead to wild animals and then burying the remains (if any) of the

57. अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।  
यास्ते शिवास्तु न्यो जातवेद स्ताभि य हैनं सुकृतासुलोकम् ।—Rigveda  
10. 16. 4.

58. Vedic Index, vol. 1, p. 9. 59-60. Marshall : op. cit. pp. 86-87  
61-62. Ibid : op. cit., p. 81. 63. Atharvaveda : Tr. Whitney, vol II.



excarnated bones, at Mohenjo-Daro and Harappa. Here again we refer to the Vedic texts and find that in the Atharva Veda (18-2-34) two other modes of disposal of dead bodies are mentioned: viz., casting out (*paropta*) and exposing the dead (*uddhitah*). Further, in the Brihadâraṇyaka Upanishad the following dialogue between the Sages Yajnavalka and Sakala throw some light on this matter. The former says: "Oh, Ahallika, when the heart (*hridaya*) has departed from our body to some other place, mind it then, the dogs eat it, the birds tear it into pieces; on account of the lack of heart the body gets such an end" (Ch. III, Brahman, X, 25). Here we see that besides the above mentioned funerary customs, the mode of casting away the body to be devoured by the animals and birds was also in vogue. And it may be that later on the bones were gathered and buried. And it seems, this custom has been referred to by Marshall which he says: "It seems to have been rare up to the conclusion of the Indus (valley) period". We do not wonder if some traces of this custom have been at the Indus valley, though it is evident that the custom of cremation gained the upperhand with the Indo-Aryans.

Further the same dialogue discloses to us some more light on the mode of disposal of the dead body as it says that when Sakala was defeated by Yâjnavalka his head fell down. The disciples of Sakala went home carrying his bones for funeral rites. On the road the robbers (*dasyus*) robbed these carried bones taking them to be precious goods (*ratna*)—3.9.26.

The story composed in the last period of the Vedic age clearly says that the bones of Sakala were being carried home for rites. That implies that after the separation of the skeletal parts from the flesh these were being carried home. It corroborates the statement of the Grilya-Sutra. This kind of disposal of the dead body would be a partial cremation and it is evident that it is the same as the "fractional burial" described by Marshall.

Again, in the Kaushitaki Aranyaka, there is a verse, which corresponds to one of the Atharva Veda (18.2.19), which used to be recited during the performance of the last rites of a man and which describes the whole cycle of the mode of cremation.<sup>64</sup> Thus the verse 80.3 was used to be recited when a man on the point of death was laid down on the floor; again, the verse 80.38 was used to be recited when the corpse was taken down from the cart and placed on the funeral pyre; again, the verse

64. Atharva Veda—Vol I. Translated by Whitney p. 836.



82.33 was recited when the jar containing the bones was deposited in the earth.

It has also been suggested that complete and fractional burials were introduced by people migrating from Persia and Baluchistan. But from the above testimonies of the Vedic literature<sup>65</sup> we get the impression that the modes of disposal of the dead described therein are similar to those discovered by Marshall at the Indus valley. And it is another point of coincidence between the two. As regards Baluchistan we beg to refer that the ancient Baluchistan had been a part of India. The Greek companions of Alexander spoke of the modern Purali (Greek Aralies) river as the boundary of the place where the habitat of the Indians terminated, as Vincent Smith Says: "The fleet reached the mouth of the river Aralies (Purâli) which formed the boundary between the Aralians, the last people of Indian descent settled in this direction, and the Oreitus, who occupied an extensive territory to the west of the river."<sup>66</sup> In a footnote, Smith Says "Diodorus agrees that the Oreitai in most respects closely resembled the Indians." Smith also says, the Oreitai are supposed to be now represented by the Lumri tribes of Lasbela, who claim Rajput descent.<sup>66a</sup> The people of Lasbela still talk a dialect of Sindhi. It had been a part of the country of the Indo-Aryans. The Baluchis are the latest comers to this part of India. The Arab historians of the Tenth century A. D. mentioned the Baluchis living in Kerman and south Persia at that time. Again, these customs have no counterpart in the funerary customs of Egypt and Sumer as admitted by Rao Bahadur K. N. Dikshit, the Director-General of Archaeology in India. Hence, any near Eastern influence is precluded.<sup>67</sup>

But we are at a loss to understand why the theory of a foreign migration is to be suggested to explain it when we have evidences from the Vedic literature that it was practised in the same part of India by the people named by the orientalisists as Indo-Aryans. It seems, obscurantism is resorted to in science in this matter.

(4) Now we come to the archaeological side of the Indus valley civilization. In this matter plenty of materials have been discovered. Regarding it Dikshit says, "The most abundant

65. K. N. Dikshit—'Prehistoric civilization of the Indus Valley' 1939. p 38.

66. V. Smith—The Early History of India 2nd ed. pp. 104-105.

66 a. V. Smith : op. cit,

67. Dikshit : op. cit., p.p. 36.



material left by the Indus valley people consists of pottery which has always been considered as the firm foundation of archaeology."<sup>67a</sup> Again he says: "It is noteworthy that the human figure does not occur among the designs of the painted pottery of the Indus valley....The contemporary pottery of Sumer, Elam and Egypt does however contain human figures, and its absence in the Indus valley is significant."<sup>68</sup>

Thus in this matter there is a marked difference in the ceramic culture of Indus valley and those of Near Eastern countries. As regards the metals of Indus valley the most abundant is the copper. Hence this civilization has been named Chalcolithic. Elsewhere we have already said that the Rigvedic people were in chalcolithic stage of civilization. Regarding this matter Dikshit says: "The survival of copper as the proper material for sacrificial vessels in the Vedic civilization, which idea persists to the present day, is an indication of the fact that the Vedic people arrived in the Indus valley in the same stage as the Indus civilization."<sup>69</sup>

As regards workmen's tools the most important is the saw. Dikshit says it is semi-circular shaped in its cutting edge and the toothed edge is heavy. Further he says: 'It is noteworthy that toothed saws were unknown among the other people of antiquity.'<sup>70</sup> In the matter of some of the implements of the Indus civilization Swami Sankarananda points out: "As to the Sumerian synchronism of the civilization there remains strong doubts. The parabolic saw and the spearhead with undeveloped mid-rib found in the Indus cities were wanting in the Sumerian sites."

As regards the date of the Indus civilization, we have already mentioned the date assigned to it by Marshall. This date has been arrived at by the discovery of the pictogram seals of the Indus valley in almost three different Mesopotamian cities in the strata which are assigned between 2,500 to 3,000 B. C., and this gives the approximate age of the Indus valley civilization.<sup>71</sup> On the other hand Swami Sankarananda points out that the Indus cities did not show any sign of ass-drawn or horse-drawn vehicles while the Sumerian cities had ass-drawn vehicles; hence he assigns a far more anterior date to Mohenjo-Daro civilization than that of the Sumerian cities.

Again, at Herappa some jars with painting on them have been

67a-70; K. N. Dikshit : op cit pp. 50-51

71. B. N. Datta : 'Man in India vol. XVII, No. 1 & 2, 1937 ;



discovered. The writer of chapter VI in the report on "excavations at Harappa" says that some jars with instructive mythological paintings have come to light. The Jar was covered with an inverted bowl completely smashed (pl. LVII b, middle jar). It is painted in two bands. In the upper band on opposite sides of the jar are two similar groups of figures showing a bovine animal—probably a bull—with long incurving horns on either side of a beaked human figure who has secured them by the neck with ropes held in hands and under the feet and who also has a bow and arrow in his left hand (ff Rv. X, 18.9. refers to bow (and arrow) being placed with a dead man). In the left hand representation (Pl. LXII, 1a) the animal on the left is being attacked by a hound which has caught its tail in his mouth. Behind the hound are two horned peacocks in flight (Pl. LVII, 1a)...To the right of the left hand scene is a goat of inordinately large size whose enormous horns are ornamented with eight trident-like devices, and whose hind quarters, like those of the left hand bulls, are also shown in outline only."<sup>72</sup> The writer then says: "That this elaborate painting occurring, as it does, on a burial pot is meant to portray what was believed to happen to the dead person can hardly be doubted. It appears to me that the hound in the left hand scene may like the two hounds of Yama (Rv. X. 16. 10-12) be the hounds of Hades and that the right hand scene, where the cattle are decked with trident crests, depicts them in the 'Abode of Bliss' after they have passed through the intermediate Hades. The goat between the scenes...was also a sort of 'path finder' and a deified intermediary."<sup>73</sup> In explaining this painting the writer refers to Professor Hillebrandts disquisition regarding the dead and disposal of the dead of the early Indo-Aryans, who says: "The living are bound to prepare the way for the dead in the other world, to provide them with food for their great journey into Yama's realm and to supply them with means for crossing the rivers. These ends are served by the Utkranti or Vaitarini cow which in some cases has been presented to the Brahmans before his death by the deceased himself or his son. The same was originally, no doubt, the purpose also of the Anustarani cow which is led along in the funeral train, and whose members are finally laid upon those of the dead, its kidneys being deposited in his hands as food for Yama's dogs. The streams which have to be crossed are probably indicated by the piece of reed which is introduced into the wall of the tomb which



is meant to serve as a boat.”<sup>74</sup> In the light of this passage the writer says “I suggest that the bulls anticipated the sacred Aryan cows, and that the left hand one, which is without the entrails, is perhaps to be identified with the prototype of the Anustarani, and the right hand one with that of the Vaitarani cow. Some of the oldest references to the former are in Rigveda (X. 16. 7), Asvalâyan Grihyasutra (IV. 3), Aitareya Brâhmana (III. 3. 8) ; and Kâtyâyana Srauta Sutra XXV, 7, 30 ; and to the latter are in Ramayana (IV. 44. 65), Mahabharata II. 373, and III. 6054, 4148; and Harivansa, 7736, 9511. The hound, as already remarked, is reminiscent of yama’s dog. In connection with the outlined hind quarters of the goat it is interesting to point out that in Rigveda, X. 16 a funeral hymn addressed to Agni...is...exhorted in verse 1...Again in verse 4 of the same hymn Agni is asked in the following words to consume only the goat that was slaughtered and laid limb by limb on the corpse : ”<sup>75</sup> “Thy portion is the goat,...with heat consume him...burn him.”

Further the writer says : “As pointed above, the paintings can hardly fail to recall to mind the parallelism with some of the rites, rituals and beliefs contained in hymns 14, 16 and 18 of the 10th. Mandal of the Rigveda, but as here the paintings are connected with post-fractional burials and not with the cremation, the comparison cannot be carried further. Nevertheless the similarity of beliefs as far as it goes is very striking. It is however not intended to suggest more than a comparison, for, the connection or affinities between the Vedic Aryans and their cultures with the Harappa burials are not yet quite clear.”<sup>76</sup>

Here we may ask the question why the striking parallelism should stop here and the similarity of beliefs would not be taken as arising out of the presence of the remnants of Vedic funerary rites. We have already discussed that post-exposure fractional burials can be Vedic custom as well and we have already seen that the Sukta on Cremation contains hints of fractional burials. Also we have seen that the Grihya Sutra speaks of the fractional or partial burial in an urn. We should rather say this extraordinary similarity of rites in this case is another case of coincidence.

Again at Harappa a jar containing the dead bodies of babies in embryonic position has been discovered ( Pls. LV, C, LVI, and LVII ).<sup>77</sup> Here we beg to state that even today it is the religious

74. E. R. E., Vol, 4, p. 475.

75-76. ‘Excavations at Harappa’, ch. VI, p. 207-208.

77. “Excavations at Harappa”, pp. 208-209.



custom of the Hindus to bury a babe in a jar or *Handi*. The writer admits that it is still the custom of the Hindus of the South Punjab. The same kind of jar-burial of a baby has been discovered at Anau ( Central Asia ) by Pumpellys<sup>78</sup> exploration. Does it not give another evidence of the pre-historic Mediterranean people of Anau having affinities with the Indo-Aryans ?

Again in the eastern section of the excavating site in the burial No. H. 698 "The skeleton of an adult male stretched at full length has been discovered...To left, alongside the skeleton...was laid in a line the dismembered body of a ruminant which, according to Dr. B. S. Guha, Anthropologist of the Zoological Survey of India, was a small sheep or goat ( H 698 f ). That the animal has been sacrificed and intentionally cut to pieces does not admit of any doubt, as the ribs lay uppermost...while some of the animal's, ribs were found placed in the dead man's hands."<sup>79</sup> Here we remember that the Rigveda ( X, 16. 4 ) spoke of the sacrifice of a goat along with the funerary rites. Thus the verse 4 says : "Thy portion is the goat, with heat consume him, let thy fierce flame, thy glowing splendour burn him with thine auspicious form, O Jâtavedas, bear this man to the region of the pious."<sup>80</sup>

As regards the earth burials discovered in the same section, the Satapatha Brahman gives the following injunction for the building of a tomb thus : "But let him rather make it just of man's size,—he thus leaves no room for another" ( 13. 8. 1. 9 ). Then the text says : "Now some bank up the sepulchral mound after covering up ( the site). He then encloses it by means of enclosing stones ( 13. 8. 2. 12 ). Thus we see the discoveries at Harappa agree with the prayogas<sup>79</sup> prescribed in the Sanskrit texts. And here is another point of coincidence between the Indus civilization and that of the Vedic people. Thus in these archaeological finds we see that there are strong points of similarities between the Indus valley and the Vedic people.

(5) Now we come to the anthropological finds of the Indus valley. Much has been discussed by various critics regarding anthropological and archaeological finds of the Indus valley. We need not reiterate them here. The investigation on the anthropological finds of Mohenjo-Daro have analysed different racial types out of the skulls and skeletons discovered there.<sup>80</sup> And in the further report on the human remains excavated at Mohenjo-Daro

78. Griffith's translation, Vol. II, p. 402.

79. Ibid, pp. 209 ; 219.

80. Ibid. pp. 209, 219.



Dr. Guha while speaking about the racial affinities says : "We have retained the term 'Mediterranean' as descriptive of the majority type because of its general acceptance and association with the culture with which the civilization of the Indus valley had so much in common, until a more acceptable term is put forward."<sup>87</sup>

We have already quoted the findings of various anthropologists that the ancient people surrounding the North-western part of India belonged to the Mediterranean race ; therefore, we do not wonder if the general population of Mohenjo-Daro be called as belonging to the same racial group.

As regards the craniological evidence found at Harappa, Dr. Guha in a personal communication to the investigator of Harappa excavations observes : "From the foregoing account...it is clear that the racial types represented in the collection comprise a large-headed dolichocephalic people with well-developed supra-orbital ridges and high cranial roof, long face and prominent nose."<sup>88</sup> Finally he says : "To conclude the brief review of the racial type found at Harappa, there is no reason to doubt the continued presence of the races of the late Indus-valley period of Mohenjo-Daro in the earlier epochs as seen from the 'G' site and open burial remains. But with the introduction of the jar-burials indicating probably a considerable gap of time, a definite admixture with a small, low-headed race, such as is seen among the present aboriginal population of India, is strongly indicated. The Harappa remains also demonstrated the presence of a non-Armenoid and probably also of an Armenoid-Alpine race in the Indus valley during the chalcolithic times, whose presence was surmised at Mohenjo-Daro from the presence of a single skull of a child."<sup>89</sup>

Thus we are assured of the presence of a dolichocephalic (long-headed) people with long face and prominent nose. Here to be noted that the anthropological investigator speaks of the presence of varied types at Harappa. Again, the discovery of different craniological evidences in the jar-burials is not to be wondered at. The suggestion of the present writer is that the jar-burials belonged to the Vedic people. But there is no proof that they were a somatologically homogeneous people. 'Indo-European' is not a race, and the 'Indo-Aryan' or the Vedic people cannot be identified with a particular biotype. In this connection the anthropological investigator speaks of the introduction of the jar-burials as indicating probably a considerable gap of time.

87. Further Excavations at Mohenjo-Daro : p. 632.

88. Further Excavations at Mohenjo-Daro : pp. 238-239.



But Mr. Vats the excavator says, "Now, as shreds typical of burial pottery of strata I and II were, in many cases, found mixed up together on the mounds, it is unlikely that the two strata were separated from each other by any very great length of time... indeed it is quite conceivable that the two strata which are not separated by any structural remains may be more or less contemporary. Nevertheless, in view of the marked similarity of much of the latter pottery found on the city sites with that found in these burials, it is impossible, as I have already pointed out, to divorce the latter from the Indus culture, or to assume a complete break in the continuity of that culture.....In my view, the burials belong to the latest phase of Indus culture represented at Harappa—a phase which was not reached at Mohenjo-Daro—but I think that substantial changes must have been introduced into this culture as a result of foreign conquest or immigration and that these changes are sufficient to explain the new fashions in burial practices."<sup>89</sup>

Here we see, the craniometric examiner is corrected by the archaeological investigation. Mr. Vats does not assume a complete break in the continuity of Indian culture between these different layers. But he assumes a reign, conquest or immigration to explain the new fashions. Again we beg to point out that all these modes are described in the Vedic literature ; hence we need not make such an assumption. These interpretations of archaeological finds do not warrant us to assume ethnic changes in different layers. As Childe says : "In many cases inhumation gives place to cremation without any other signs of a break in the general continuity of culture or of the presence of a new race."<sup>90</sup> Similarly, as there is no break in the continuity and there is a marked similarity of ceramic culture, we should rather say that all these varieties belonged to the same ethnic group.

Naturally the question now turns to the problem of the introduction of the Indo-European language called Sanskrit in India. Who introduced this language in India? This is mostly the point on which hinges the whole problem. We have already said that the ancient Indian writers considered themselves autochthones. Yet from a comparative study of languages an 'Indo-Aryan' race as a part of the 'Indo-European' has been brought into existence. But the original Indo-European according to the nationality of

89. Ibid., pp. 234-235.

90. V. G. Childe : "The Aryans", pp. 146-149.



the writer is either a Celt or a German. Hence his affinity in India is sought according to this light.<sup>91</sup>

Here, in the case of the people of the Indus valley civilization, we find the same wrangle. In the craniometric reports we find that the skulls alternately identified by the different schools of anthropologists as the true 'Indo-European' or 'Aryan' have been discovered in the Indus valley. If the broad-skulled-narrow-nosed Eurasiatic type be the Aryan i.e. the bearer of the Aryan language such skulls called in the craniometric reports as Alpine or Armenoid have been discovered. But Marshall shuts out the possibility of identifying this form of skull with the Aryan one as he says: "It is still debatable whether they (Vedic Aryans) were blonde Nordics or brunette Mediterranean or broad-headed Alpines (though this is hardly likely) or perhaps a mixture of all these."<sup>92</sup> We think in this matter Marshall has betrayed his bias for "Germanism."

Again speaking about the racial affinities of the peoples of India Dr. Guha says: "It appears that several racial strains have gone into the composition of the tribes living in the North-western Himalayan regions. There is first of all the underlying substratum of a tall dolichocephalic-leptorrhine element with light skin, eye and hair colour....From comparative evidence, the advent of this race in the North-western Himalayas appears to be contemporaneous with the 'Aryan' invasion of India—probably a part of the same wave which swept over the Punjab....The second racial strain which is also foreign to these parts is the brachycephalic race with long and frequently aquiline nose and light complexion but medium hair and eyes and allied to the Dinaric race of Europe or what Eugen Fischer calls the 'Near Eastern Race.'<sup>93</sup> Here it is evident that Dr. Guha identifies this light long-skulled element as the 'Aryan' of India. Again, he says, "From the beginning of the Fourth Millennium B. C. North-western India seemed to have been in the occupation of a long-headed race with high cranial vault, long face and narrow prominent nose." And he further says: "It is probable that the powerfully built large-headed strain found at Mohenjo-Daro forms one of the constituents of this race

91. Regarding the discussion about the Indo-European controversies see the bibliography given by the present writer in *Man in India* Vol. XVI. No. 4. 1936, pp. 239-245.

92. Marshall: *Op. cit.* Vol. I., p. 110.

93. B. S. Guha in *Census of India 1931*, Vol. I., India pt. III *Ethnographical* XX—XXII, pp. 87-88



whose advent in India appears to synchronise with the 'Aryan' invasion."<sup>94</sup>

Here in this hypothesis we see the dolicocephalic blonds are introduced whose advent synchronises with the 'Aryan' invasion of India. We see the influence of 'Germanism' here. Any way the Aryan no longer has become a stranger in Mahenjo-Daro according to this theory. But as regards the blonde element of the North-western Himalayan regions we beg to point out that whatever proof is there it did not come from the Eranic speaking peoples of Central Asia, amongst whom the investigators speak of the presence of light eye and hair colour. Moreover, we do not see any reason to introduce the Nordic to explain problems connected with Indian culture when it has been discredited by impartial European savants. Truly the authors of 'We Europeans' say: "However, from what we know of human migration it is impossible that any minor human sub-species such as the Nordic ever existed in anything like a generically pure form."<sup>95</sup> Hence the introducers of the sanskrit language to India must be sought elsewhere. But we leave the discussion of finding the Indo-European type in India to the mental gymnastics of those who care to defend the vested interests connected with it.

Now, we discuss the cultural part of the Indus valley finds. Marshall has contrasted the material civilization of the Indus valley people with that of the Vedic people and he finds that the two groups of people are not identical. But the present writer has discussed it elsewhere and has already said that Rigvedic people were in Chalcolithic stage of civilization, iron was unknown in that epoch, brick-built palace (Attalika: Rigveda IX. 86, 41) was mentioned. Further Swami Sankarananda brings out proofs from the Rigveda that horse was unknown in that time and fish was used to be sacrificed in the *yajnas*. Naturally it was used to be eaten by the sacrificers. On a close scrutiny, many points of difference shown by Marshall between these two groups of peoples will disappear.

The last thing to be compared is—religion. Regarding the religion of the Indus valley people Marshall says at the outset: "Much of these beliefs is contained in late Vedic and post-Vedic literature."<sup>96</sup> At the conclusion he says: "All the materials of a religious nature recovered at Mahenjo-Daro and Harappa appear to be characteristically Indian."<sup>97</sup> From the report of Marshall we

94. B. S. Guha : op. cit. LXIX—LXXI.

95. Huxley, Haddon, Carr-Saunders : 'We Europeans', p. 118.

96-97. Sir John Marshall : op. cit. vol. I. pp. 78 ; 64.



see that all the ingredients of what is now-a-days known as popular "Hinduism" are to be found in the Indus valley civilization. Swastika sign was common with both. Here we again see that there is much that is common between the two cultures. Again, Swami Sankarananda says that the religious symbols noticed by Marshall have direct connection with the Vedic deities and rites and represent the Vedic deities Sun, Fire, Soma and Aditi.

Finally, coming at the end of our comparison we find from the opinions of the anthropologists that the skull forms discovered in the Indus valley are still being borne on the shoulders of the present day Indians.

Thus there is continuity of the population of this part of India. Again, there are enough points of similarities between the Indus valley civilization and that of the Vedic people. The Indologists who have created a hypothetic Indo-Aryan race as a branch of the hypothetic Indo-Europeans and saw in the Vedic people the invasion of the blonde Indo-Europeans and interpreted Indian culture and social system from that angle of vision will have to review their hypotheses after the discoveries at Mahenjo-Daro and Harappa. From the above discussions we arrive at the conclusion that in the Indus valley civilization the Indo-Aryans were not strangers. The anthropological finds cannot deny their presence there. It is only a matter of opinion which biotype will be identified as the representative of the Vedic people. The ethnic and other cultural similarities warrant the conclusion that the presence of the Indo-Aryans cannot be denied in the Indus valley civilization. At Harappa their presence is clearly discernible.

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2, Jan. 1943.

Bhupendranath Datta.



‘Centuries before the Christian era, nay, long before the advent of the prophet and founder of Judaism, when the forefathers of the Anglo-Saxon races were living in caves and forests, tattooing their bodies, eating raw animal flesh, wearing animal skins,—in that remote antiquity, the dawn of true civilization broke upon the horizon of India, or ‘Bhârata Varsha’, as it is called in Sanskrit.’



Abhedananda.



# RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS

## CHAPTER I

### THE DESERTED CITY

Long before the Greeks could build a civilisation in Europe, there lived on the banks of the Indus a civilised people. They attained a high degree of civilisation. They lived in well-burnt brick-built houses, had planned streets and roads and had a drainage system comprising paved and covered drains, which could compete with any city-drainage scheme of modern times. They used gold, silver and copper and evolved wheel-made pottery that was equal to the modern pottery in design and firing. They knew the use of seals and a large number of seals bearing figures of animals and various emblems that came to light during the excavation prove the fact beyond doubt. The religious symbols discovered from the site,—the steatite human figures of male deities with horns and female figurines with and without horns,—have a close resemblance to those of modern Hinduism. They comprise in the main what in modern times is called the cult of Siva and Sakti. The majority of scholars are of



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opinion that the city was not built by the Vedic Aryans. The archaeologists fixed the time of the existence of these people at about 5000 to 3000 B. C.<sup>1</sup>

The discovery of the site was accidental. Late Rakhal Das Banerjee stumbled upon some pre-historic archaeological finds, when in 1922 he was excavating a Buddhistic stupa near the site. The stupa was a Buddhist monastery built sometime between 150 A. D. and 300 A. D. Later the archaeological department of the India Government took up the work.<sup>2</sup>

The archaeological investigators are of opinion that the builders of the city were non-Aryans. Sir John Marshall was the pioneer of the theory. He presumed that the archaeological finds exhibit the Indus people of the fourth and third millennium B. C. in possession of a highly developed culture in which no vestige of Indo-Aryan influence could be found.<sup>3</sup>

Leaving aside the anthropological discussions about the origin of this people, we shall examine the condition of the Vedic Aryas or the Indo-Aryans. In the Vedas the word Arya has been used in almost all the cases to mean 'good', 'master', 'cultured', 'guest' etc.<sup>4</sup> The Vedic Aryas did not mean a 'nation', 'race' or 'people' by the

1. Sir John Marshall : Mohen-Jo-Daro and Indus Civilisation, Vol. 2.                      2. Ibid.                      3. Ibid.

4. Rigveda, 1'13'8, 1'156'5, 3'34'9, 4'30'18.



word Arya. Hence, it is not synonymous with the European word *Aryan*.

Prof. Max Muller, on the other hand, held a quite different view and thought that the word Arya was used primarily to mean a nationality. Thus he wrote : “Arya is a Sanskrit word, and in the later Sanskrit it means *noble, of a good family*. It was, however, originally a national name, and we see traces of it as late as the law-books of the Mânavaś, where India is still called Arya-âvarta, the abode of the Aryas.”<sup>5</sup> In support of his argument he quoted only one Rik (1.51.8) which he translated thus : “Know thou the Aryas, O Indra, and they who are Dasyus ; punish the lawless, and deliver them unto thy servant !” In this Rik his theory fits well, but in majority of the Riks, the word does not mean a nation. He, then, referred to “Manu” and “Satapatha Brahmana”<sup>6</sup> which were compiled hundreds of years after the compilation of the Vedic hymns. So, as a matter of fact they cannot depict the true Vedic conception of the word Arya.

He maintained that the root from which this word was derived, meant ‘to till the land.’ Thus he said : “This word ârya with a long *a* is derived from arya with a short *a*, and this name arya is applied in the later Sanskrit

5. Prof. Max Muller : The Science of Language, Vol. 1, pp. 275—277.

6. Ibid.



to a Vaisya, or a member of the third caste.... We may well understand, therefore, how a name, originally applied to the cultivators of the soil and householders, should in time have become the general name of all Aryans. Why the householders were called *arya* is a question which would carry us too far at present. I can only state that the etymological signification of *Arya* seems to be, 'one who ploughs or tills,' and that it is connected with the root *arare*. The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the *Turanians*, whose original name *Tura* implies the swiftness of the horseman." <sup>7</sup>

The term *Arya* was, used to mean the Vedic Rishis and their neighbours the Persians. From Greece westward, the use of the term *Arya* is lost sight of. Prof. Max Muller said : "We have thus traced the name of *Arya* from India to the west, from the *Aryâvarta* to *Ariana*, *Persia*, *Media*, more doubtfully to *Armenia* and *Albania*, to the *Iron* in the *Caucasus*, and to some of the nomad tribes in *Transoxiana*. As we approach Europe the traces of this name grow fainter, yet they are not altogether lost." <sup>8</sup> Thus we see that Prof. Max Mullar traced the word *Arya* from India to the west and not vice versa and in the course of his tracking he found that the traces of this

7. Ibid.

8. Ibid., p. 282.



name grew fainter as he approached Europe. Hence, it is not too much to presume that the word 'Arya' actually originated in India. The Aryan speaking people were the Indians, and their language Sanskrit did originate in India. It is superfluous to think that some other primitive language was the origin of Sanskrit.

There is no proof that the Sanskrit language of the Indian Aryas was an offshoot of some parent language which was a common mother to all the Indo-European languages. 'Sanskrit' means 'reformed'. Which language was reformed? It was the archaic Vedic language which was reformed. There is no need of thinking that some foreign language was the mother of Sanskrit. The Vedic language is called in India 'Arsha' or the language of the Rishis. This language had special grammar for it. The rules of Sanskrit grammar cannot explain the Vedic language. So it may be presumed that the archaic Vedic language was the mother of the Sanskrit language. 'Arsha' and 'Arya' were words of similar origin. Both originated from roots which mean to till. Therefore these two words are synonymous. Hence, the archaic Vedic language which is also called 'Arsha' may also be called 'Arya'. In other words, the Vedic language was the language of the Vedic Aryas. The traces of Sanskrit words in the languages of the European peoples do not presuppose that these languages



sprang from a common stock from which Sanskrit also had originated. Nowhere in the world could be traced a language from which Sanskrit had originated. It is only the Vedic language that can claim the parentship of the Sanskrit language. So, the theory of a race of Arya people with Indo-Aryan language, who had entered India at about 1500 B. C. and had conquered the aboriginal tribes, is a most improbable assumption.

India was perhaps the original home of the Arya and it is most probable that they had spread the light of civilisation to the uncivilised and semi-civilised nations of the West as well as of the East. The presence of Arya scholars in Greece and Alexandria, in the historic times, presupposes that in the pre-historic times also the people from this country went to the western world to diffuse culture. The sect of the Jews called the Essenes<sup>9</sup>, which was mentioned by Josephus was perhaps a Buddhist sect. Their customs were anti-Jewish, and were similar to the customs of Buddhist monks. The Jewish historian Philo<sup>10</sup> of Alexandria, influenced by the Hindu philosophy, accepted the Indian conception of Logos, which the writer of the

9. Josephus Flavus : Complete Works (Translated by William Whitson), Vol. III, Ch. VIII.

10. E. Caird : The Evolution of Theology in Greek Philosophy, Vol. 1, pp. 184-209.



Fourth Gospel introduced into the Holy Bible.<sup>11</sup> Plotinus, in the third century A. D., became connected with the Indian philosophers at Alexandria.<sup>12</sup> It was most probable that such was the case also in the pre-historic times and the Indian Aryas had spread civilisation to the people of the Mediterranean shores.

The Vedic Aryas were divided into clans. The Vedic name for the clan was 'Gotra'. Vasistha, Viswamitra, Parâsar etc. are the names of the founders of clans or 'Gotras.' In that hoary past the idea of a nation did not originate. Each clan was a separate group, living with its separate ceremonial practices. These clans did not live always in amity. There were hostilities between clans and clans. It is a well-known fact that a long-drawn hostility between the Viswamitra and Vasistha Gotras resulted in murders and vilifications.

These clans were governed by their heads. There was no central government to bring them together. In Sumeria, Egypt, Assyria, and Babylon, the people were brought together under the rule of mighty sovereigns. One common government was the cause of fusion of clans into a mighty nation. In India the picture was different. The people were agrarian. They were the tillers of the soil. It is a most

11. Swami Abhedananda : The Word and the Cross.

12. Weber : History of Philosophy, p. 167.



probable assumption that similarity of occupation brought all the rival clans together and helped them to form, at a later period, a nation. Though they had separate clan names, yet they did not hesitate to assume the common name 'Arya', the tiller of the soil. Thus a heterogeneous clannish people were threaded by a common avocational name. The nomadic hordes that lived in the mountains were called Dashyus by the Vedic Aryas. They lived by plundering the agricultural people. So, in course of time, the word Arya became associated with good qualities in contradistinction to the term Dashyu, which, as we have seen before, was used to mean persons with evil qualities etc.

This people lived in a country full of deep forest infested by ferocious animals. To protect themselves from the attack of these animals they had to take recourse to fire. They would ignite big fires in the night to scare away the denizens of the forest. In the Rigveda we find that they had to protect the place of sacrifice by igniting a girdle of fire around it. Thus, we read : "O fire, none can destroy the sacrifice which is protected on all sides by you."<sup>13</sup> This custom of igniting a fire round the place of sacrifice is symbolised in the later Hindu rituals. When a Hindu, before the commencement of worship, sprinkles water around him and thinks a wall of fire has thus

13. Rigveda : 1'1'4.



been originated to protect him from all harms, he unknowingly commemorates the aforesaid Vedic custom.

The Aryas would ignite fire. The smoke ascending the sky would become a signal to be seen from a distance. This custom was taken recourse to bring the Arya-Devas to an assemblage. In the Rigveda we find that the Agni was invoked to bring the Devas near the sacrifice : "O Agni, the Devas made you messenger when you were burning."<sup>14</sup> In this Rik it is clear that the Devas were the performers of the sacrifice. They made Agni a messenger to bring other Devas who were not present in the place.<sup>14(a)</sup> In the other Riks also we see that the fire was made messenger to bring all the Arya-Devas near the sacrifice. Thus we read : "The fire was the herald to bring the Devas."<sup>15</sup> "O well ignited Agni, bring the Devas here. Ye messenger to Devas, make our sacrifice a success."<sup>16</sup> O Ilit (fire), bring the Devas in their happiest chariots."<sup>17</sup>

In the Brahmanas, the later literature of the Aryas, we find that the descendants of the

14. Rigveda, 1. 1. 5.

14(a). Some of the Riks, where the word Deva has been used as mortal man, are the following :—1. 1. 2, 4 ; 1. 12. 1, 3, 4, 9, 12 ; 1. 13. 1-2, 4 ; 1. 14. 2, 6 ; 7, 8-10, 12 ; etc.

15. Rigveda. 1. 12. 1.      16. Rigveda. 1. 12. 1.

17. Rigveda. 1. 13. 5.



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Arya-Devas have forgotten their early history and the Devas have become to them the mythological deities. Their descent was still claimed, it is true, from the Devas, but this connection with the Devas was thought as something supernatural. They could not reconcile the recorded history of the Vedas with their environments. So they made confused remarks regarding the Devas. Sometimes the Devas were depicted by them as human and sometimes as supernatural beings.

Thus, we find in the Brahmanas : “The men were the Devas in ancient times.”<sup>18</sup> “The difference of the Devas and the Manushyas is due to their early or late births.”<sup>19</sup> “The earth is the residence of the Devas.”<sup>20</sup> Here it is clearly indicated that the Devas were men. They lived in the earth and not in the celestial abodes. The gods ate rice in the time of the Brahmanas though their food was barley in the Vedic times, e. g. “The Nivara is the best food for the Devas.”<sup>21</sup> In this Sloka it is quite clear that the people at the time when the Brahmanas were compiled totally forgot the Vedic rites<sup>22</sup>; even they lost all memory of Soma-juice that was the drink

18. मर्त्या ह वाऽ अग्रे देवा आसुः । श° ११।१।२।१२ ; ११।२।३।६

19. प्राचीनप्रजनना वै देवाः प्रतीचीनप्रजनना मनुष्याः । श° ७।४।२।४०

20. पृथिवी वै सर्वेषां देवानामायतनम् । श° १४।३।२।४

21. एतद्वै देवानां परममन्नं यन्नीवाराः । तै० १।३।६।८

22. एतद्वै देवानां परममन्नं यत् सोमः । एतन्मनुष्याणां यत् सुरा ।

तै० १।३।३।२-३



of their forefathers. They began to drink wine in the place of Soma-juice and thought that it was the gods who drank Soma-juice in a Vedic sacrifice. Thus the Brahmanas say : “The best food for the Devas is the Soma-juice, the best food for the Manushya is surâ.”<sup>22(a)</sup> Again in the expression : “Vrihaspati is the priest of the Devas”<sup>23</sup>, “Vrihaspati is the udgatha of the Devas”,<sup>24</sup> we meet with the same idea. It is superfluous to think that the gods had any need to perform sacrifices or had power to do such material performances. So here the word Deva stands for the Arya-Devas and not for the gods.

We have seen that the people who inhabited the plain of Hindusthan were the ‘Arya-Devas’. This term they used for themselves. No other people of the world was meant by this name. Swami Vivekananda also held the same opinion.<sup>25</sup>

The word ‘Asva’ has been used many times in the Rigveda. There are two complete Suktas and several other stray Riks where the mention of the word ‘Asva’ is met with. The primary meaning of the word was the sun. The literal meaning of the word is “that which does not stay

22(a). See footnote 22

23. बृहस्पतिवै देवानां पुरोहितः । ऐं ८।२६

24. बृहस्पतिवै देवानां उद्गाता । तां ६।५।५

25. Swami Vivekananda : Vartaman Bharat.



even till to-morrow"<sup>26</sup>. The sun rises and sets daily, it does not stay even for a day longer. Hence, the sun by its unchecked course is meant by the word Asva. In later times, the conception of the horse was associated with it. The original Sanskrit name for the horse was 'Turaga'. It was the Turanians who tamed the horse first. The word 'Tura' in their vocabulary meant the horse. Prof. Max Muller writes : "The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the *Turanians*, whose original name *Tura* implies the swiftness of the horseman."<sup>27</sup> So it is probable that the idea of the horse was associated with the word 'Asva' at a later time.

The word Asvamedha occurred thrice in the Rigveda. In all the cases the word was the name of a King.<sup>28</sup> In the later literature of the Arya-Devas, the Brahmanas, we again meet the word. There the word meant the 'sun' and in some cases it stood for the name of sacrifices. Only in one case the word indicates a horse-sacrifice. The word Asvamedha actually means a sacrifice offered to the Asva and not performed

26. श्व in Sanskrit means 'to-morrow'. अ is a negative prefix. Hence, the word अश्व means 'anything that does not live or stay till to-morrow'.

27. Prof. Max Muller : Lectures on the Science of Language, Vol. I, p. 277.

28. Rigveda, 5. 27. 4-6.



with the flesh of the horse. Perhaps a later connection with the Turanians was the cause of introduction of a sacrifice with the flesh of the horse.

The Vedic reference of the word Asva is met with in two consecutive Suktas 162 and 163 of the first Mandal and in various other stray Riks.<sup>29</sup> The 162 Sukta begins with a Rik which praised the heavenly born Asva's achievements. In the second Rik, we find the reference of goats which were sacrificed to the Asva. The fourth Rik runs thus: "The priest invokes the Asva—to whom the sacrifice is offered—thrice daily. This birthless (Asva) appeared in the first part of the Pushan, heralding his advent to the Devas." In these Riks, it is clear that the word Asva was used to mean the sun. Thus a continuous meaning runs upto the 7th. Rik. From the 8th Rik a sudden change is noticeable and the word Asva clearly means a horse. Mention of the horse's flesh, its cooking and its distribution are evident in these subsequent Riks. Such is also the case with the 163 Sukta in which all the Riks, excepting the last two, indicate that the word 'Asva' has been used to mean the sun. Only in the last two Riks the word 'Asva' means a horse.

29. Rigveda, 1. 25. 6 ; 1. 27. 1 ; 1. 116. 6 ; 1. 117. 4 ; 1. 117. 9 ; 1. 118. 9 ; 1. 162. 4 ; 1. 162. 13 ; 1. 162. 15 ; 1. 262. 1 ; 8. 5. 11 ; 8. 5. 14 ; 4. 20. 1 ; 4. 20. 17 ; 8. 39. 5.



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It is evident from the way of introduction as an appendage to a Sukta of Riks, which convey a quite different meaning from the Riks with which the Sukta began, that these latter Riks were added afterwards. It is probable that, when the Turanian invaders came down to India with their horses, the Vedic Aryas to evade an utter destruction in the hands of these barbarian people introduced the sacrifice of horse in the society and added these Riks as an appendage to Asva-Suktas.

In the Brahmanical literature also the Asva had been used for the sun. In the Pouranic mythology we learn that the Asva was born during the churning of the Kshirode ocean. In the Brahmanas too we find that the Asva came out from the water. Thus : “The Asva was born from the water”.<sup>30</sup> The Kshirode ocean was nothing but the firmament. The notion of churning was formed from the phenomenon of the storm and the cloud. The first product was the Uchaisravas, the Asva. The sun sets in the western horizon where perhaps was an ocean in the time of the Vedic Aryas and rises out of the ocean on the eastern horizon. These phenomena gave rise to the idea that the sun

30. अण्डयोनिर्वा अश्वः । तै° 3. 8. 4. 3 ; 3. 8. 19. 2 ; 3. 8. 20. 4 ; अद्भ्यो ह वाऽ अग्नेऽश्वः सम्बभूव सोऽद्भ्यः सम्भवन्नसर्वः सम्भवत्... । श° 5. 1. 4. 5.



was born of the ocean. The sun and the Asva are the same according to the Brahmanas. They say : “The sun is this Asva.”<sup>31</sup> The first product of the churning of the ocean, the Uchaisravas, is therefore the sun.

The word Asvamedha used in the Brahmanas meant the sun. Thus we see : “The sun is the Asvamedha.”<sup>32</sup> “This Twenty-one-fold Aditya is the Asvamedha.”<sup>33</sup> “This Asvamedha is no other than the sun who gives light.”<sup>34</sup> The Asvamedha, that was performed by Sree Ramachandra, was not a sacrifice with the flesh of the horse. It was a sacrifice offered to the Asva. When we read in the Padmapurana (Pâtâlkhanda) : “The majestic Asva went to the Reva lake, and disappeared in the water of the lake to the dismay of its followers”<sup>35</sup>, we are at once convinced that this Asva was not an ordinary horse ; it was something else. It is evident that the Asva here referred to is the sun and the setting of the sun in the western ocean was thus put allegorically as the disappearance of the Asva in the water.

31. असौ वाऽआदित्य एषो(शुक्रः)श्वः । श° 7. 3. 2. 10.

32. आसावादित्योश्वमेधः । श° 9. 4. 2. 18.

33. असौ वाऽ आदित्य एकविंशः सोश्वमेधः । श° 13. 5. 1.5.

34. एष वाऽश्वमेधो य एष ( सूर्यः ) तपति । श° 10.6.5.8.

35. पद्मपुराणम्, पातालखण्डम् । २३।१०-११



Thus we see that the word Asva was not primarily used for the horse. The word which was used in Sanskrit for the horse was Turaga. It was most probable that the horse was first tamed by the Turas or Turanians. The belief, that the horse was first used by the Kassians, an Indo-European or Aryan speaking race, is probably unfounded.

Thus the word Asva used in the Vedas and Brahmanas and sometimes in the Purânas meant the sun and not the horse. Hence the horse was unknown to the Vedic Aryas.

So we see from the foregoing discussion that only the Vedic peoples were the Aryas. They had no connection with the horse and did not know the horse till very lately. Hence, there is no difficulty in assigning the authorship of the Indus civilisation to the Vedic Aryas.

The structure of the buildings also indicates the absence of foreign influence over the culture of the people. The Sumerians and the other Mediterranean peoples had big temples connected with their religions, whereas the association of temples with the religion of the Hindus is a very recent event. Here in India, temples were built by the kings and the rich to increase their income by collection of coins which formed the part of the various offerings made to the deity. Moslem historians wrote that the Siva Linga of Somanâtha was held in the air by the attraction of four gigantic



magnets.<sup>37</sup> When the walls of the temple were pulled down the Siva Linga fell to the ground. The kings in collusion with the temple-priests used to defraud the innocent people in the name of religion. Koutilya mentions in his Arthasastra about the means used for such fraudulent practices. Thus we see that the temples were not connected primarily with the religion in India. The congregational worship that was practised in temples was not known to the Hindus. They worshipped their deities in their respective altars at home. So the absence of temples in the Indus cities is a strong proof that the builders of the city were the Vedic Aryas.

As to the Sumerian synchronism of the civilisation, there remains strong doubts. The parabolic saw and the spear-head with undeveloped mid-rib found in the Indus cities were wanting in the Sumerian sites.<sup>38</sup> In Sumeria, the people used spear-head with very developed mid-rib and the parabolic

37. Elliot : History of India (told by her own Historian.)

38. The spear-head in use among the Indian folk was unaccountably primitive in form. Mr. Mackay points out that in Egypt and Sumar they had socketed spearhead with well-developed mid-ribs before 3000 B. C.—Sir John Marshall : The Mohenjo-Daro & Indus Civilisation, (weapons, 9.)



type of the saw was not found there.<sup>39</sup> Moreover, we have seen that the Indus cities did not show any sign of ass-drawn or horse-drawn vehicle,<sup>40</sup> while the Sumerian cities had ass-drawn vehicles. So we see that the civilisation of Mohenjo-Daro was far more ancient than that of the Sumerian cities.

The fishing hooks which were found in the Indus cities, also point to the Arya origin of the city. That, the Vedic Rishis used fish in their sacrifices, is evident from the presence of a large number of Riks in the Vedas for the fish.<sup>41</sup>

The ruins of the city of Mohenjo-Daro depicts a complete disappearance of the culture of the people. The religious symbols which were unearthed in the site, have very scant reference to the modern Hindu deities. The discoveries bespeak a complete break in the culture.

There were three great changes in the religious and cultural history of the Hindus. These changes in the culture and religion have been demarcated by what are called Yugas. These Yugas are called Satya, Treta, Dwapar and Kali.

39. The saws are of parabolic type like the earliest saws of Egypt and without any rake to the teeth.—Ibid, (Copper & Bronze,12.)

40. Sir Leonard Woolly : Ur of the Chaldees, p. 62.

41. मत्स्य, Rk., 9. 90. 5 ; 6. 44. 16 ; 1. 14. 4 ; 9. 69. 6 ; 1. 15. 1 ; 9. 21. 1 ; 9. 107. 14 ; 9. 97. 42 ; 1. 176. 1 ; 9. 90. 5 ; 9. 97. 42 ; 8. 3. 1 ; 8. 6. 39 ; 8, 13. 14 ; 8. 92. 30 ; 1. 9. 3 ; 8. 99. 2 ; etc.



## RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS

In the beginning, the Satya Yuga commenced. It was conspicuous by the absence of society and marriage. The people were robust, truthful and long-lived. It was the dawn of civilisation. In the latter part of this age the society began to take new forms, which resulted in a crude division of classes in the society. A conflict between the warring and the priestly class began for the leadership of the society. Grim struggles between the two sections ended in the overthrow of the power of the warring class by the priests. The last heroes of this struggle were Parasurâma on the side of the priests and Arjuna the son of Kirtibirja on the side of the Kshatriyas. With the fall of the warring class the priests became the leaders of the society and a new regime of the social order commenced. This end of the struggle ushered in the Treta Yuga.

The Treta Yuga was marked by a genial atmosphere of good feeling between the two main sections of the society. The division into Varnas was more marked. The priests were the leaders of the society. The king was always under the control of the Brahmans. The change of culture after the Treta Yuga took place with the death of Sri Ramachandra. History says that he drowned himself to death and the citizens followed him. The narration of the incident of self-immolation by the people of a whole city was perhaps the veiled story of some foreign invasion and the total annihilation of the people.



With the advent of the Dwapar age, the institutions were much changed. The kings became the social leaders. The Kshatriyas were the dominant factors in this age. The Brahmans, who sought public approbation, had to take the avocation of the Kshatriyas. So, we see, that Dronâcharya and Kripâcharya, the scions of the Brahman Varna, took the profession of the warring class. A new regime crept in. The solar regime became the story of the past. The lunar dynasty was the dominant political power. The Vedic rites lost its hold on the society. Denouncement of the Vedic rites was marked. Sri Krishna, a hero of the lunar dynasty, spoke vehemently against the Vedic rituals. The rites of the Vedic god, Indra, were abolished by him. Hali Ram (Balarâm) was set up as an Avatar from the lunar dynasty to counteract the solar dynastic and Brahmanical Avatar Ramachandra. Thus in all the spheres a contempt upon the Brahmanical culture was marked.

After this regime of the Kshatriya ascendancy and before the beginning of Kali Yuga, an interim regime of revival of the Brahmanical cult was observed. Perhaps, in this regime, the Brahmanical rites were revised and re-written. It was, perhaps, during this period that the Srouta and Grihya Sutras and Brahmanas were compiled. The end of this small regime brought us down to the historic age and we were brought face to face with the Buddhistic regime.



The Buddhistic regime was marked by the upheaval of the Kshatriya cult. This time, it was the last blow that was aimed at the culture of the Brahmins. After this regime of the Kshatriyas there was a small mimicry-regime of the Brahmanical culture during the reign of Pushyamitra, the Brahmin Emperor of Magadha.

This was followed by a regime of complete amnesty between the two warring sections of the society. This change was brought about by Sankaracharya. He was of the Brahmin caste. He found that it was impossible to counteract the Buddhistic philosophy by re-installing the Vedic rituals. He perceived that only the highest truths of the Upanishads could sever the net of false arguments that resulted from the doctrines of a declining Buddhism. So, to bring about a perpetual peace between the two warring classes and to drive away the misinterpretation of spiritual truths preached by the preachers of the declining Buddhism, he deliberately embraced the Upanishadic cult of the Kshatriyas.<sup>42</sup>

In him the two warring sections of the Arya society embraced one another in great amity. Thus a long drawn hostility came to an end. He was the greatest of all seers that India had ever produced. So it is not an exaggeration when he says about his achievement : "Brahma was the world teacher in Satya Yuga, Vasista in Treta,

42. Gita : IV, 1. 2.



Dwapar saw Vyasa as the world teacher and in this Kali Yuga I am born as the world teacher.”<sup>43</sup>

We have seen, there were three great breaks in the culture of the Vedic Rishis with intermediate smaller regimes of reformation in the Arya society. Do any of these breaks correspond with the destruction of the Indus civilisation? The last break of the social order coincided with the advent of the Buddha in the 6th. century B. C. With the Buddha the Kali Yuga commenced. The Dwapar Yuga covered 2860 years.<sup>44</sup> Adding this figure to the date of Buddha's birth we get approximately 3460 B. C. as the date of the commencement of the Dwapar Yuga. At this time, the Sumerians flourished in the lower Euphrates. They were the worshippers of the moon goddess. The appearance of the lunar dynasty in the theatre of Arya culture at this opportune moment indicated clearly that

43. In distribution of the cultural age of the Aryas, Swâmi Vivekânanda's view has been followed with some modifications.

44. From sun rise to sun rise is calculated a solar year. Hence 365 solar years or calender days make a calender year. The length of ages given in the Hindu Almanac has been divided by 365 and the result is the years of each Yuga. The calculation is made according to a Vedic reference where we find : “Ye Rhivus, ye sleep in the solar circle and ask the Aditya ‘who awakes us to work?’. The Aditya will say : It is the rotatory force which rouse thee. The year (day) is completed, now arise.”—Rigveda, 1. 161. 13.



there was some connection between the lunar dynasty of India and the moon worshipper kings of Sumeria. This age was preceded by the Treta Yuga which covered a period of 4253 years. By adding this figure to that of Dwapar Yuga we get 7137, B. C. as the commencement of the Treta Yuga. We have seen before that the Indus civilisation was older than the Sumerian civilisation. Hence, the seeming resemblance of names of the ruling dynasties of the Sumeria and the lunar dynasty of India indicates that the Indus cities were built prior to the Dwapar Yuga. Hence it is a most probable assumption that the cities were built in the latter part of the Treta Yuga and continued to exist even upto the first part of the Dwapar Yuga. The result of the calculation of the age with the help of the Hindu Almanac, as well as the preponderance of the solar over other symbols found in the Indus cities, proves that the city was built during the solar regime. Hence we may assume provisionally, that the Indus civilisation originated somewhere near about the seventh millennium B. C. and continued to the fourth millennium B. C.



## CHAPTER II

### SYMBOL OF SIVA

The phallic cycle of the Indus religion is comprised of two gods and one goddess. These deities, according to Sir John Marshall,<sup>1</sup> forming a holy triad, were worshipped by some pre-historic nameless people with whom the Indo-Aryans had no similarity either in culture or in religion.

The phallus means the male generative organ. The primary meaning of the word was a post or pole made of a fig tree. The pole of the Maypole dance, the pole of the Pole-dance of the Red Indians, the Asherim of the Jews and the Yupa of the Hindus are all poles or phallus. Hence the worship of these emblems or phallus has no connection with phallism or sex cult. The deity who was a companion to Baccus, the solar god in western Asia was represented by a pole. Hence the pole or the phallus is the symbol or effigy of a deity. In Sanskrit the name for 'effigy' is 'Palash'. 'Palash-daha' or the burning of an effigy is a common custom with the Hindus. They take recourse to this practice when any of their relatives is missing for more

1. The Mahenjo-Daro and the Indus civilisation, Vol. 1.



than twelve years. A distinguished scholar<sup>2</sup> has traced the origin of the word 'phallus' to the Phoenician language. He maintained that 'phallus' originated from the Phoenician word 'palash' or 'palas', meaning 'that which breaks through or presses into.' The Sanskrit word 'Palâsha' is derived from the roots 'pal' and 'ash'. 'Pal' means 'to go' and 'ash' to envelop. Hence 'palâsha' literally means 'that which envelops or covers motion, i.e., one who moves.'<sup>3</sup> So the word may mean the sun who moves from the east to the west. The Phoenician meaning of the word also may signify the sun as it 'breaks through' the envelope of darkness. This idea is also depicted in Syena Sukta of the Rigveda.<sup>4</sup> Here Syena, the breaker of his own bondage, means the sun. In the Brahmanas the word 'Palâsha' has also been used to mean the sun. Thus : "The palâsha is Brahman."<sup>5</sup> "The mother of all these big trees is palâsha."<sup>6</sup> "From the

2. Thomas Inman : Ancient Faiths embodied in Ancient Names, Vol. II, p. 473.

3. पल्—गतौ । भ्वादि । ८२४ । पल् + घङ् अर्थे क = पल-गति ।  
(न्यास १३।३।५८)

अश् व्याप्तो + अल् = अशः । पलम् गतिम् व्याप्नुते अशुते इति पलाश  
कर्मण्यङ् १३।२।१

4. Rigveda, 8. 29.

5. ब्रह्म वै पलाशः । श° १।३।३।१६ ॥ ५।२।४।१८ ॥ ६।  
६।३।७

6. सर्वेषां वा एष वनस्पतीनांयोर्नि यत् पलाशः । ऐ० २।१



‘Mânsa’ this palâsha came out, hence it is full of water and red in colour.”<sup>7</sup>

The sun has been called the ‘Brahman’ or ‘Big’. He is the cause of growth of herbs as well as trees. ‘Mânsa’ means the flesh. The earth was made of the flesh of the Madhu and Kaitava, and so it is also called ‘Medini’ or that which is made of flesh. Hence the Mânsa is the earth. Mânsa is also a synonym for ‘Purisha’ which means the earth.<sup>7a</sup> The sun comes out as if from the womb of the earth, hence he is an offspring of the earth or mânsa. In the dawn he is red in colour. The sun is also the rain god and is thought to be full of water. Thus we see that the word ‘palâsha’ has been used for the sun in the Sanskrit as well as in the Phoenician languages. The Phoenicians were the people who migrated from the East with their language to the shores of the Mediterranean sea. A section of scholars is of opinion that the Phoenicians were the descendants of the Vedic Panis. Most probably it is they who carried the Arya language to the shores of the Mediterranean sea. The Sanskrit word Palâsha has been changed in the hands of the Hebrews to phallus.

7. मांसेभ्य एवास्य पलाशः समभवत् तस्मात् स बहुरस लोहितरसः ।

श° १३ । ४ । ४ । १०

7(a). मांसं वै पुरीषम् । श° 8. 6. 2. 14 ; 8. 7. 3. 1.

पुरीषं वाऽ इयम् (पृथिवी) । श° 12. 5. 2. 5.



## RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS

Therefore the word phallus did not originally mean a male organ of generation. It was originally a post and as such was the symbol for the sun.

The first in the phallic Triad is the Siva Linga or the sign of Siva. In India the cult of Siva existed from time immemorial. In the Hindu Trinity he is the god of destruction. In folklore he is a great Yogi. He remains always in deep meditation. He is the consort of Uma Haimavati. The idea of penance and austerity is associated with his name. Of all the gods he is most bountiful and easily invoked. The cone is his emblem.

The conical emblem, connected with this god, had also been discovered from the pre-historic cities of the western Asia and Phoenician cities of Cyprus and Crete.<sup>8</sup> The rites, observed in the western Asiatic shrines of the deity, induced Dr. Frazer to think that the cones, worshipped there, had direct connection with the phallic cult. Sir John Marshall, subscribing to the theory of Dr Frazer, opined that the presence of such conical emblems in the Indus cities was sufficient to prove that the people were worshippers of the phallic symbols.<sup>9</sup>

Not only in Asia but also in all the other continents of the world, the conical emblems

8. Sir James G. Frazer : *Adonis* (Adonis in Cyprus), p. 24-25.

9. Sir John Marshall : *The Mohenjo-Daro and Indus Civilisation*, Vol. I, p. 57.



were worshipped sometimes as poles and sometimes as cones. The Red Indians worshiped the pole as the symbol of the sun.<sup>10</sup> During the worship it was the usage among them to tie a stag over the pole as an offering to the Sun-god. The ceremony connected with the worship is very interesting. It was analogous to the Indian pole worship known as the 'Charaka Puja,' in which the devotees pierce the muscles of their bodies, tongue and skin as an act of penance.

The cones, engraved in the coins of the Phoenician cities in Cyprus and Crete, are interesting. A double cone engraved in a coin of the city of Tyre<sup>11</sup> and a cone engraved on a Cyprean coin and flanked on the two sides by high columns bearing crescents and stars on their summits<sup>11a</sup> illustrate the gods of the people.

The Ashera and palm tree worshipped by the Jews were poles. The former was made of a tree stripped of its branches and the latter the palm tree itself resembles a pole.<sup>12</sup> The Ashera was planted in the ground beside the

10. *Mythology of All Races*, North America, p. 56, 89 ; (plates XII, XVII.)

11. *Semetic Mythology*, Lanedon, p. 51. fig. 31.

11a. Sir J. G. Frazer : *Adonis*, p. 23.

12. "It typified the male creator, who was represented as an upright stone, a pillar, a round tower, a tree stump, an oak tree, a may pole, a spire, an obelisk, a minaret and the like."—Thomas Inman : *Ancient Faiths embodied in Ancient Names*, Vol. II, p. 448.



altar either of Jehova or other gods.<sup>13</sup> The palm-trees were seen also as a decoration of the temple.

Dr. Frazer, the upholder of the theory of phallic association of the cones and pillars, had to revise his conclusions when in search of proof for his theory he met with some cones in western Asia, the ceremony connected with which did not reveal phallic significance of these cones. He observes : "Conical stones, apparently served as idols, have also been found in Golgi, in Cyprus and in the Phoenician temples of Malta, and cones of sand stones came to light at the shrine of the 'Mistress of Torquoise' among the barren hills and frowning precipice of Sinai."<sup>14</sup> He further adds : "The precise significance of such an emblem remains as obscure as it was in the time of Tacitus. It appears to have been customary to anoint the sacred cone with olive oil at a solemn festival, in which the people from Lycia and Caria participated."<sup>14a</sup>

The Yupa of the Vedic Rishis was the sacred pole that was anointed with Soma juice and worshipped before a Vedic sacrifice was performed.<sup>15</sup> In the early Vedic times, it was made of a whole tree stripped of its branches. The

13. Sir. J. G. Frazer : Adonis, p. 12.

14. Sir J. G. Frazer : Adonis, p. 24-25.

14a. Ibid.

15. Rigveda, 3. 8. 1.



Vedas say : “O the king of the forest, raise your head near the place of sacrifice, the best place on the globe.”<sup>16</sup> Besides the circular Yupa mentioned in the Brahmanas, there were octagonal and stupa-shaped Yupas too. As : “The Yupa is made octagonal”<sup>17</sup> “The Yupa is stupa-shaped.”<sup>18</sup> In the modern Hindu rituals a quadrangular Yupa is worshipped. The finds of the Indus cities presented a round or circular and a stupa-shaped Yupa. A symbolic animal with six heads, which may be a symbol for an intermediary hexagonal variety of the Yupa, stands between the quadrangular and octagonal ones.

There were perhaps Yupas of various shapes and sizes. Different shapes of the Yupa perhaps indicate that they were the symbols of different clans of the Aryas.

The quadrangular type of the Yupa that is worshipped by the modern Hindus in the Sradh ceremonies is called the Vrisha. The Vrisha is anointed with mustard oil and turmeric. This custom reminds us of the western Asiatic custom of anointing the sacred cones with olive oil, the Vedic Yupa with soma juice and the Siva Linga with honey and clarified butter. The similarity of the customary rites of the symbols

16. Rigveda, 3. 8. 3.

17. अष्टाश्रियूपो भवति । श° 5. 2. 1. 5.

18. स्तुप एवास्य (यज्ञस्य) यूपः । श° 3. 5. 3. 4.



proves that all of them represent one and the same deity.

The Siva Linga is the most important cone that is worshipped in India. It is generally round in shape, but a variation is observed in the Gopeswar Siva Linga in the Himalayas which is octagonal.<sup>19</sup> This octagonal type of the Siva Linga is similar to the octagonal Yupa. The natural form of the Siva Linga is also similar to the stupa-shaped Yupa. We may thus presume that the Siva Linga is a form of the Yupa.

Besides the cones and pillars mentioned above, there are many varieties of poles and cones which are worshipped all over the world. It is evident from the description of the rites, observed in connection with the Red Indian pole worship, that the pole was worshipped by them as an emblem of the sun. According to the historians the cones engraved on the Cretan coin is also a symbol of the sun. The engraved cone on the Cyprean coin flanked by pillars on either side with a crescent and a star on their tops probably represents the sun. The crescent and the star on the tops of the two flanking pillars were perhaps the symbols of the moon. The Asherim of the Jews was the Assyrian symbol for the sun. The Jews adopted it as their religious symbol

19. The reference of the octagonal Gopeswar Siva Linga has been supplied by a Sanyasin of Belur Math.



from the Assyrians and connected it with their god Yaveh. This symbol was worshipped by them until the reformatory movement purged the Jewish rituals of the pagan symbolism. This purge of the pagan symbolism from the Jewish ritual did not rid the religion from the pole-worship. The palm tree figures, which were symbols of a male god or the sun and placed between two Cherubim, indicate the presence of some sort of pole worship in their religion.

The Hebrew god Yaveh travelled in a chariot borne by Cherubim.<sup>20</sup> His throne in the Temple was decorated with the figures of the Cherub.<sup>21</sup> The figures of the Cherub were placed on either side of the throne which was called the Mercy Seat. These figures were made of beaten gold. Their wings were spread in such a way that they covered the Mercy Seat.<sup>22</sup> During his ride in the heavenly chariot borne by Cherubim Yaveh was covered by the expanded wings of the Cherubim. At that time their wings burnt like burning coal of the fire and light of the lamp. In motion the chariot emitted lightnings and fire.<sup>23</sup>

The Cherub was a mythical animal of obscure origin. The exact details of its form are not available. The only idea that may be

20. Old Testament, Ps. XVIII, 10 ; Ez. 1. 20.

21. Old Testament, Ex. XXV, 18. 19.

22. Ibid., Ez XXV, 20.

23. Ibid., Ex i, 13-14.



formed from the Biblical writings is that the animal was first conceived as an independent deity and had some connection with lions and oxen.<sup>24</sup> This association of the deity with lions and oxen was, in a later period, the cause of its identity with the composite symbol, formed by two animals mentioned before in conjunction with the eagle and the man.<sup>25</sup> Thus the present form of the Cherub is a composition formed by the four animals. The animals that entered into the formation of the Cherub were the symbols of the sun worshipped in different countries in different names. The Vedas say that the god is one but he is worshipped in a variety of names.<sup>25a</sup> The lion was worshipped in Egypt and Assyria as the symbol of the sun.<sup>26</sup> The eagle and the bull were worshipped as the symbol of the sun in India.<sup>27</sup> and Egypt.<sup>28</sup> The man is worshipped as the

24. Old Testament, i, Kings, VII, 29.

25. Ibid., Ezk. I-10.

25a. इन्द्रम् मितम् वरुणं अग्निमाहः अथो दिव्यः स सूर्पणं गरुत्मान् ।  
एकम् सद्विप्राः बहुधा वदन्ति अग्निं यमं मातरिश्वनमाहः । Rigveda,  
1. 164. 46.

26. George Rowlinson : The Religion of the Ancient World, pp. 70-71.

27. The Sun as an ox, Rigveda, 1. 5. 6 ; The Sun as an Eagle, Rig., 4. 27. 1 ; 4. 27. 4.

28. George Rowlinson : The Religion of the Ancient World, p. 35 ; Wilkinson in Rowlinson's 'Herodotus', Vol. II, p. 428, note 2.



symbol of the sun in Egypt and India.<sup>29</sup> Thus we see that the four animals that formed the Cherub were worshipped by different nations separately as the symbol of the sun.

In the time of great empires when the clans were merged into a nation, the separate deities of the clans were brought together in one place. The political fusion of separate clans into a nation gave rise to a spiritual fusion of the clan-gods into a hierarchy of gods and all the symbols of different clans were given a place in a comprehensive system of religion. Due to the fusion, the original significance of the symbols was lost and new conceptions were attached to them. The Hebrews imbibed the idea of these gods at first from the Egyptians before the exodus and then from the Assyrians. Want of proper knowledge of the symbols made them fuse all the four deities into one composite animal. The Cherub is thus a compound of four deities used to be worshipped separately as the symbol of the sun.

The wings of the Cherubim were the pencil of rays of the sun. The covering of the Mercy seat by the wings of the Cherubim was a figurative statement of the envelope of light around the sun. Thus we see that the rider of the Cherubim, Yave, is the sun. In the 'Religion of Israil'<sup>30</sup> Ashera is described as a goddess

29. Rigveda, 1. 112. 3.

30. p. 76.



who represents the female side of the sun god. Hence Ashera is also a solar symbol.

The Yupa in the Rigveda is called 'Vanaspati,' the literal meaning of which is "king of the woods", being a compound of 'Vana' and 'Pati.' According to Nighantu 'Vanas' means sun's rays and therefore Vanaspati is the lord of the sun's rays, i.e., the sun. Thus we read in the Rigveda : "Ye Lord of Vanas, ye Creator of food, ye Bright One, awaken the Devas, so that they may pour oblation to the fire."<sup>30a</sup> "The Vanaspati is adorable by sacrifice ; when the Vanaspati does not exist (e. g. in the night) no sacrifice is to be performed."<sup>31</sup> "Vanaspati is the fire."<sup>31a</sup> The Vanaspati is connected with the word 'Udumvara'—e. g. "All these kings of Vanas are Udumvaras."<sup>31b</sup> What is Udumvara ? We read : "This Udumvara came out from the womb of the food-progenitress Mânsha."<sup>32</sup> Mânsha we have seen before is the earth ; hence the Udumvara that comes out of the womb of the earth is the sun. Moreover the Brahmanas say : "Indra receiving power from Prajapati crossed the water and that is why he is named Udumvara."<sup>32a</sup> Indra in the Vedic texts

30a. Rigveda : 1. 13. 11.

31. वनस्पतयो हि यज्ञिया न हि मन्युष्या यजेरणा यद्वनस्पतयो न स्युर । श° 3. 2. 2. 9.

31a. अग्निर्वै वनस्पतिः । कौ० 10. 6.

31b. अथो सर्व एते वनस्पतयो यदुम्बरः । श° 7. 5. 1. 15.

32. मांसेभ्य एवास्योर्गस्रवत्स उदुम्बरोऽभवत् । 12. 7. 1. 9.

32a. अथास्य ( प्रजापतः ) इन्द्र ओज आदायोदङ्कुदक्रामत्स उदुम्बरोऽभवत् । श° 7. 4. 1. 39.



has been identified with the sun and hence the Udumvara as the name of Indra points clearly that Udumvara is the sun. In the present Sanskrit vocabulary 'Udumvara' has been identified with the fig tree. Being thus connected, the fig tree is worshipped as the symbol of the sun. Dr. Frazer says that Attis was represented by a pole made from a fig tree. He writes : "At vernal equinox a fig tree was cut down and was treated as a god. Its lower extremity was covered by clothes. A guild of tree-bearers carry the tree. It is decked with wreathes of violet flowers and garlands and an effigy of a young man is bound in the middle of the stem."<sup>33</sup>

Thus we see that the pole made of fig tree is worshipped among nations in different names. It is the Phallus of the Jews, Palâsha of the Phoenicians, Effigy of Attis in Western Asia and Udumvara of the Hindus, and in all these cases it has been worshipped as a symbol of the sun.

Mr. Max Muller narrates a Lettish custom. The Letts are an Indo-European race. A Lettish myth runs thus : "There is a great Oak tree, or Apple tree or Rose tree often mentioned in Lettish songs and there seems little doubt that it was meant for an imagery tree on which every day the sun was supposed to grow up in the east. The sun is called the rose or the

33. Sir J. G. Frazer : Attis, Adonis and Osiris, p.164.



golden apple and as a rose or an apple always requires a stem to grow on an invisible tree was supposed to spring up every morning.”<sup>33a</sup>

A similar reference of a tree over which the sun rises daily is met with in the Yajur-veda, where we see : “Your father and mother (Dyava-prithivi or sky and the earth) have made you climb the uppermost part of the tree.”<sup>33b</sup> In the Puranas, Brahma the morning sun has been mentioned as one born within a lotus flower which sprang from the naval of ‘Vishnu’ and remained connected with the Vishnu’s naval by the stem. This stem or the tree which is connected with the sun gradually absorbed the idea of the sun and afterwards became the symbol for the sun and was worshipped by the Vedic Rishis as Yupa.

It is most probable that the belief in such an imagery tree gave rise to a concrete shape leading to the conception of a temporal semblance of it in a pole. It was also probable that in search of such a pole the people struck upon the fig tree. The stem of the fig tree easily choppable with primitive weapons appealed to them. Being an ancient custom, the use of the fig tree was looked upon even in later times as sacred. The use of the fig tree<sup>33c</sup> as a symbol of the sun

33a. W. Max Mullar : Mythology, Ch. VI, p. 434.

33b. Yajurveda : 23. 24.

33c. औदुम्बरं (यूपम्) अन्नाद्यकामस्य । ष° 4. 4.



therefore retained its position even when better instruments to chop wood was invented. The Hindus to commemorate their ancient custom still offers twigs of fig tree to the fire of Jajna.

Moreover, we meet with the word 'Aditya Yupa' in the Brahmanas.<sup>34</sup> 'Aditya' means the sun and hence the Yupa is a symbol of the sun. The sacrificial fire that is ignited in the time of Vrisotsarga is named the Sun. The 'Vrisha' has been used in the Vedas to mean the sun.<sup>35</sup> Hence the Yupa that is worshipped as a symbol of the Vrisha is no other than the sun. It therefore follows that the figures of the bull or Vrisha that are found in the Indus cities are the symbols of the sun.

So we may conclude by saying that the earliest Yupas that were made of the fig tree actually symbolised the sun and their modern prototype the ordinary Yupa similarly represented the same deity.

During the time of Smritis and later periods of the Brahmanas, the early conception of the Yupa was lost sight of and new theories were advanced to explain the Yupa worship. About this time the Yupa had been transformed to a post

34. आदित्यो यूपः । तै० 2. 1. 5. 2. असौ वा अस्य ( अग्निहोत्रस्य कर्तुः ) आदित्यो यूपः । ऐ० 5. 28.

35. Rigveda, 1. 51. 6.



to which sacrificial animals were tied.<sup>36</sup> But the original significance of the sun-worship is still noticeable. The offering of a bull with eight or four kine actually indicated the worship of the sun. The bull or Vrisha was the sun and the kine were the rays of the sun. A similar practice was also observed in Egypt. They used to offer seven cows and a bull as a sacrifice. The Egyptian Papyrii say : "The Osiris Nu knoweth thee and he knoweth thy name, and he knoweth the names of your seven kine and the bull that belongeth unto thee."<sup>37</sup> The last commentator on the Hindu Law, Raghunandan, thus remarks : "The fire in a sacrifice offered to the cow was named the 'sun' by Kapila, so it is customary in the 'Vrishotsarga' to name the fire as Sun." Therefore we see that the Vrisha or the Yupa is nothing but the symbol of the sun.<sup>38</sup>

Sir John Marshall finds fault with the Hindus, because they have so conventionalised the shape of Siva Linga that he is in a great trouble to trace its similarity to a phallus. He thus expresses his disapproval strongly : "Ninety per cent of them are so conventionalised that the most people would find a difficulty to

36. तस्मात् यूपश्च पशुमालभन्ते..... । श° 3. 7. 3. 2.

37. Papyrus of Nu, (Brit. Mus. No. 10, 477, sheet 11.)

38. गोयज्ञे सूर्यनामातु...इति कपिलेन गोयज्ञे अग्नेः सूर्यनामाभिधानात् । रघुनन्दन, शुद्धितत्त्वम् ।



recognise their phallic character.<sup>39</sup> It is an unjust attack on the Hindus to say that they have conventionalised the symbol of Siva to conceal its phallic character. The fact is that it is not a phallus but a symbol of the sun, because it is a type of the Vedic Yupa. It is the symbol of the sun because twelve main Siva Lingas are called "Jyotirlingas or Light symbols," which perhaps represent twelve Adityas.<sup>39a</sup> And it is the symbol of the sun because the proper explanation of its component parts clearly reveals its solar nature. The three component parts of a clay-made Siva Linga are the Vajra on the apex, the Linga proper and the seat of the Linga. It is probable that the Vajra is the symbol of the sun, the Linga of the sun's rays and the Gouripatta of the earth. The Vajra being same as the Yupa is the symbol of the sun as well. Perhaps the association of the Vajra with the Siva Linga was of a later introduction. Perhaps the loss of the original conception of the symbol prompted the worshippers to add the Vajra. It is only used in the case of the clay-made Siva Linga.

The sojourn of the sun in the night has been symbolised in the Sivaratri festivities that takes

39. Sir John Marshall : The Mohenjo-Daro & Indus Civilisation, Vol. I, p. 60.

39(a) धात्याय्यमा, मित्रश्च वरुणोहंशो भगस्तथा । इन्द्रोविवन्धन  
पूषाकच त्वष्टाच सविता तथा ॥ पर्यन्यश्चैव विष्णुश्च आदिता द्वादश-  
स्मृताः । महाभारत ।



place in the middle of February on the fourteenth day after the full moon. In this ceremony the Siva is worshipped four times in the whole night. The setting of the sun was thought in ancient times as his death. His rising in the morning was thought as his birth. This death and birth of the sun gave rise to the allegory of the Sivaratri festivities. According to the sun's position in the sky, the whole day has been divided into three parts, morning, noon and afternoon. These three divisions of the day is applied to the sun figuratively and the sun is thought to pass through the three stages of birth, growth and death in the whole day. Perhaps an analogous division of the night into three parts corresponds with the sun's sojourn in the night—in the world of the Deads. The passing of the sun into the under-world at night was thought allegorically as his entrance in the womb of the earth. Thus we see that Ishan was the name that was given to the Siva in the first part of the night. Ishan is lord. It indicates that after the death the sun has not yet entered the womb of the earth. It is a common belief among the Hindus that the soul does not lose its individuality just after death but preserves its individuality for sometime until it enters the womb to incarnate. The name Aghora that is given to the deity of the second part of the night signifies that the sun has entered the womb and lost his past memory. In the third part of the night the deity is



called Vamadeva. Here we come upon the mythical story of the Rishi Vamadeva, who remembered his past incarnations as well as his existence in the womb. Thus the Vamadeva name of the deity signifies that the sun is now conscious of his existence and is about to be delivered from the womb of the earth. The name of the deity of the fourth part or the dawn is 'Sadyajâta' or 'the Just-born.' This name signifies that the sun has just come out of the womb of the earth. The eastern face of Sadashiva being Sadyajâta, the sun's identity with Siva is clearly established. This completes the sun's travel in the night. Thus we see that Siva of the Sivaratri festivities is no other than the sun.

The diurnal death and birth of the solar deity gave rise to the idea of resurrection. Resurrection means reappearance of the soul on the earth in the same name and form as it had before its death. This daily phenomena of the sun's death and rebirth captured the imagination of the ancient people and they thought that their disappearance from the earth would surely and certainly be followed by a reappearance in the same name and form as they had before their death. We have seen that the sun's course in the night has been divided into three parts and has been designated as the sun's three stages of existence. Perhaps in the case of the death of human being the three parts of the night were converted into three days. The early morning



after the third part of the night has been turned to the fourth day,—the day of resurrection.

The dead sun is the first of the deads or Pitris. He rules in the underworld or the realm of the deads. In this phase of his existence he is called Yama. It is very interesting to know that the Yama in the Hindu mythology is the son of the sun.<sup>40</sup> In the day the sun covers the east, south and west and in the night he travels in the north and comes up again in the east. So, it is thought that the realm of Yama or the realm of the dead is situated on the north. His city faces the south ; thus the idea of Yama's 'southdoor', where the dead goes, was conceived. This conception caused the Hindu to lay the dead bodies with their heads placed towards the north. No Hindu will sleep with his head put northwards for this reason.

This nocturnal sojourn of the sun in the world of the deads perhaps gave rise to the idea of the resurrection of the soul on the fourth day after death. This idea was common at once to the Persians and the Vedic Hindus.<sup>40a</sup> The Hindus evolved the scientific theory of reincarnation out of this primitive conception. But the Parsees stuck to their primitive one. The remnant

40. Yama of the Hindus and Osiris of the Egyptians appear to be the same god.

40a. Those who wish to know more about resurrection should read : 'Reincarnation' by Swami Abhedananda.



of the conception of a resurrection of the soul on the fourth day still lingers in the Hindu society as a vestige of the old belief and on the fourth day after death a special ceremony is observed by a section of the Hindus in which they put the charcoal of the deceased's bone to some sort of ceremonial functions.

The foregoing discussions lead us to believe that the worship of the cones and the poles are associated with the sun and that the phallic cult has no connection with it. The cones are shortened poles. The pole representing the stem over which the sun grows has therefore no connection whatever with the sex cult. The association of the phallic cult with the cone and pole worship is due to a degenerated religious idea. The people forgot in course of time the real significance of the symbol and imposed upon it the most crude idea of phallus or sex worship.

In the foregoing pages we have discussed a variety of cone and pole worships. We have left out one such symbol which is worshipped by millions of people. It is the Christian cross. The modern shape of the Cross is the cause of obliteration of its primary significance. The earliest cross or the "Cross Simplex" had no cross-bar.<sup>41</sup> It was a simple pole. So according to the theory of the Christian scholars the pole or the cross of the Christianity is surely an emblem

41. Sir Willam Smith, D. CL., LL. D : The Dictionary of the Bible, p. 671.



of the phallus. Therefore we may presume that the Christians are the worshippers of a phallic cult. History of the early Christianity also lends support to this theory. We know Christian ascetics lived with women ; Eusebius mentioned that in Antioch the Bishop Paul of Samasota had some young maidens in his immediate neighbourhood ;<sup>42</sup> The Montanist martyr Alexander was united in spiritual marriage with a prophetess ;<sup>43</sup> and Tertullian mentioned that the Marcionate Apelles had two spiritual wives one of whom was the prophetess Philumenae.<sup>44</sup> These female cohelpers of the saints were called Agaptae or the female ascetics.<sup>45</sup> Moreover the orgies of lust that ran riot in the nunneries of the mediaeval Christianity might be reckoned as the phallic significance of the Christian cult. So if we subscribe to the phallic theory, which is invariably connected with the worship of poles or cones, then we must say that the Christianity is also a phallic cult. Swami Abhedananda writes : "There was a time when the serpent on the cross was worshipped as an emblem of Jesus Christ."<sup>46</sup> We shall see

42. Eusebius. H. E. (VII, p. 30.)

43. Ibid. (V, p. 18)

44. Tertullian : De Praeser, p. 30

45. James Hastings. M.A., D.D. Encyclopaedia of Religion & Ethics, Vol. I, p. 177.

46. Swami Abhedananda : The Path of Realisation, p. 87.



in a later chapter of the book that the deity who is connected with the snake is no other than the sun. We know that the association of the phallic cult with the poles and cones was due to a wrong presumption. Hence the pole as a symbol of the sun representing the Christian cross also falls in this category.<sup>47</sup>

How the solar symbols cones and poles came to be associated with the sex cult is a problem very difficult to solve. There are many theories advanced to explain the practice. In western Asia it is evident, as Sir Frazer writes, that a spiritual co-habitation with a stranger before the marriage was the custom of the society, and the virgins awaited in the precincts of the temple until she was deflowered by some stranger.<sup>48</sup>

This and similar customs connected with the worship of the cones have been associated with them due to a wrong interpretation of the symbol. The orgies of lust, that defiled the temples of the east as well as of the west, had no scriptural or moral support behind them. They were the progeny of a degraded religious life. In course of time all the religions became the victims of a natural decay. In this decadent

47. 'The natives of Mexico also used the Swastika cross as the symbol of the sun'—H. Murray Aynsley : *Symbolism of the East & West*, p. 70.

48. Sir J. G. Frazer : *Adonis*, p. 25.



state, when the religious fervour is at an ebb, the people's imagination is captured by the priestly class by invention of new rites and rituals that suit the degenerated mental condition of the people. They continue their trade in religion by spiritualising the lower bestial instincts of the masses. So originally the religions have nothing to do with such obnoxious rites.

Thus though the cones and pillars had nothing to do with the phallic cult, nevertheless, they were associated with the cult, due to a false analogy drawn from a practice that was not primarily and virtually connected with them. So the poles and cones as we have seen were never the emblems of creation. They were the emblems of the sun. This theory of solar origin of cones and pillars is a universal one. It will explain all the cones and pillars as well as the rites connected with them. So when a Hindu worships a Siva Linga he need not be ashamed to think that he is a worshipper of the phallus of his god. He does not worship a phallus, but he worships the solar deity.



## CHAPTER III

### UNICORN

An one-horn animal represented by figures on the seals unearthed from the Indus cities has come to light. The number of seals bearing this figure is by far the more numerous than the seals bearing figures of any other kind. It has been named unicorn by late Rakhal Das Banerjee. Since then, the animal has been recognised by nearly all the scholars as such.<sup>1</sup> Ernst Mackay held a quite different view and thought that this animal is not the unicorn but a kind of Urus bull, with its two varieties *Bos Primigenius* and *Bos Namadicus*.<sup>2</sup> In the English dictionary, the unicorn means a herald. It was a mythical animal with one horn. James Hastings, in the Dictionary of the Bible, describes the animal as : "The Hebrew word for the animal was 'Reem' or 'Rem'. The Assyrians used the word 'Reim' for the unicorn....Two species of wild oxen abounded in Palestine one *Primigenius* the Auerochs of the old Germans is now quite extinct. The other *Bison Bonasus* or *Bos Urus*, which the Germans erroneously call Auerochs, still exist in the forests of Lithuania

1. Sir John Marshall : Mohenjo-Daro and Indus Civilisation Vol. I, p. 68.

2. Ernst Mackay : The Indus Civilisation, p. 8. 78. 79.



and in the Caucasia. The latter cannot be the 'Reem' on account of the shortness of its horns. The former was intended for its size and prodigious length and strength of its horns. It is likely that this is the animal intended by the Reem".<sup>3</sup>

The word unicorn was a compound of 'unas' one and 'cornu' a horn. It means one-horned. In the authorised version of the Old Testament the animal is depicted as having two horns. Unicorn is the translation of the Hebrew word 'Reem' in the King James version of the Old Testament. In the revised version of the English translation of the Old Testament it has been translated as 'wild ox'. In the Indus cities figures of two varieties of the unicorn are found. The majority of them possesses one horn but there are some figures with two horns also.

The Hebrew notion of the animal is enigmatic. By 'Reem' they meant some ferocious animal of immense strength. Thus says the Old Testament : "He hath as it were the strength of a Reem."<sup>4</sup> Sometimes the horns of the animal clearly indicate some sort of head-dress, e. g., "But my horns shalt thou exalt like the horns of Reem."<sup>5</sup> It seems that the Hebrew god Yaveh had his seat on the horns of the Reem. We read : "For thou hast heard me from the horns

3. p. 835.

4. Bible, Old Testament, Nu. XXIII, 22 ; XXIV, 8.

5. Ibid., Ps, XCII, 10 ; XXII, 21.



of the Reem.”<sup>6</sup> In Job the animal has been mentioned in connection with agriculture. Job’s god asks : “Will the Reem be willing to serve thee or abide by thy Crib ?” “Canst thou bind the ‘Reem’ with his band in the furrow ? Or will he harrow the valleys after thee ?”

The Reem of the Hebrews probably was not the unicorn. Urus bull or any other name that had been assigned to the Reem cannot be assigned to the unicorn of the Indus cities. So it is most probable that the figures of the one horned animal which had been used as a symbol of some deity by the people of Indus cities were indigenous of the country and the animal represented some religious conception.

It is a natural tendency of people to invent religious symbols in the semblance of some mundane object. What is that object that gave rise to the conception of a one-horned animal ? In the animal kingdom we meet with the ‘rhinoceros’ which has generally one horn on its snout. It is rare to find two horns on the snout of the rhinoceros. The Indian or white and the Javan rhinoceroses (*Rhinoceros Indicus* and *R. Sondaicus*) have incisor and canine teeth but only one horn, and the very thick skin forms shield-like folds.<sup>7a</sup> The rhinoceros lives in marshy forests. The Indus cities also were on the verge of a great

6. Ibid., Deut, XXXIII, 17.

7. Ibid., Job, XXXIX, 9. 11.

7a. Standard Dictionary : Rhinoceros.



marshy forest and it is most probable that the rhinoceros was present in that part of the country. The presence of the skeletal remains of the animal<sup>8</sup> in the Indus cities also proves the fact. It is most probable that the rhinoceros with its strength and ferocity awed the Indus people. They imposed the qualities of the animal to their god. What was that god who had similarity with the rhinoceros, not only in its immense strength and invincibility but also in its horn ?

In the Vedas the sun has been named "horned<sup>9</sup> and also 'golden horned.'"<sup>10</sup> The Yupa, its symbol, has also been termed 'horned.'<sup>11</sup> According to Yaska 'Sringa' or horn means the light or pencil of rays of the sun. The sun who possessed light pencils was called by the Vedic Aryas as horned. The sun with its pencil of rays was thus conceived as a horned animal. The scorching sun of the tropics is terrible. The ferocity of the rhinoceros is also terrible and has some similarity with the scorching tropical sun. Moreover the sun was thought as the deity of rain. He lives in the heavenly ocean or Kshirode Sâgar.<sup>12</sup> Similar is the case with the

8. Sir John Marshall : Mohenjo-Daro and Indus Civilisation, Vol. I, (wild animals 2.)

9. शृङ्गी—Rig., 3. 8. 10.

10. हिरण्यशृङ्गः ( सूर्य )—Rigveda, 1. 163. 6.

11. Rigveda, 3. 8. 10.

12. असौ वै ( द्यु- ) लोकः समुद्रो नमस्वान् ( यजू० 18. 45 ) । श० 6. 4. 2. 5.



rhinoceros who live in marshy lands. Perhaps the similarity between the two made the people conceive of a symbol of the solar deity in the semblance of the rhinoceros. Hence it may be presumed that the unicorn is a figure of the rhinoceros and as such is the symbol of the sun.

Moreover two of the figures of the unicorn are held by Ernst Mackay as solar symbols. He says : "A particularly complex example of fusion is represented by the heads of four animals...a urus bull, a tiger and two other kinds of bulls and necks of two other beasts, whose heads are missing owing to breakage of the seal. All these are arranged like rays round a circular centre which may represent the sun. A somewhat similar conception is seen on another seal, where a six rayed skirl has one ray in the form of a urus bull."<sup>13</sup> In the chapter of Siva we have met with a similar fusion of animals in the cherub. There the four animals clearly signify the sun. In this case too we find the bulls represented by the figure, were the symbols of the sun. Hence the two figures mentioned by Mackay and consequently the unicorn are the symbols of the sun. The six rayed skirl being the symbol of a hexagonal Yupa and consequently of the sun clearly indicates that the unicorn is the symbol of the sun.

We find another figure of the unicorn on a

13. Ernst Mackay : The Indus Civilisation, p. 87.



seal amulet which has a figure of a goose in a circle over its head and two figures of the serpent on either side of the goose.<sup>14</sup> This also presumably represents the sun. In a later chapter we shall see that the deity who is connected with the serpent is the sun. The goose in the centre indicates that the unicorn on this seal means the morning sun, because Brahmâ, the morning sun, has the goose as his vehicle.

In the later Hindu scriptures, the Tantras, we meet with goddess 'Ekajatâ.' Her hair is plaited in one curl with its end pointing towards the sky. She is the manifestation of goddess Târâ. She is meditated upon in company with Sadyajâta Mahâkâla Vairaba (Siva).<sup>15</sup> In the previous chapter we have seen that the Sadyajâta Siva is the sun, his Sakti, the female goddess 'Ekajatâ' must be his rays that drive away the demon of darkness.<sup>16</sup> We have seen that the Yupa by its conical upper end represents the sun's ray. Hence the goddess 'Ekajatâ' with

14. Sir John Marshall : Mohenjo-Daro and Indus Civilisation, Vol. III, Plate cvi, fig. 93.

15. 'साङ्गां सावरणां सायूधां सपरिवारां सवाहनां सद्योजातमहाकाल-भैरवसहितां देवीं तारां श्रीमदेकजटां... ।'

16. It is a well known fact that hearing the death of Sati in the Daksha-yajna, Mahâdeva torned a plait of his hair and threw it on the earth in great wrath. This plait of hair gave rise to a fiery demon who destroyed the Yajna. Siva being the sun his plait of hair must be sun's rays.



## RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS

her sky-licking pointed plait of hair being a Symbol of the Yupa probably represents the rays of the sun. It is most probable that after the destruction of the Indus cities the conception of the unicorn which remained with the surviving people gave rise to the conception of a female goddess with one plait of hair pointing towards the sky, who also represent the rays of the solar deity. So in the place of unicorn we may call the animal 'Ekajatâ.'

From the above discussion it may be assumed that the mythical animal which has been named unicorn by some scholars actually represents the solar deity of the Vedic Aryas.





## CHAPTER IV

### AGNI

The 'Agni' was one of the main gods of the Vedas. He had various names, e.g., Agni, Jâtaveda, Sadyajâta, Mahisha<sup>1</sup> etc. It is perhaps the last name of the Agni, which is responsible for the symbol of 'Buffalo' in the Indus cities. In the Brahmanas, the later literature of the Hindus, we again meet with the word 'Mahisha' which means the Agni. Thus "Agni is Mahisha, he being born....."<sup>2</sup>, "Agni is Mahisha."<sup>3</sup>

The uncheckable course of the Agni or Mahisha and its ferocity which resembled the buffalo's nature gave rise to the idea of similarity between the two and in course of time the buffalo came to be known as Mahisha.

We see that the figure of the buffalo is also a symbol of a Vedic god. Hence the Indus city of the pre-historic age is the city of the Vedic Aryas.

1. Rigveda, 1. 12. 1 ; 1. 141. 3 ; 2. 20. 7.

2. अग्निवै महिषः स हीदं जातो महान्त सर्वमैष्णात् ( यजु° 12. 105.) श° 7. 3. 1. 23.

3. अग्निवै महिषः ( यजु° 12. 111. ) । श° 7. 3. 1. 34.



## CHAPTER V

### MOTHER

In a preceeding chapter, one of the phallic triad has been proved non-phallic in character. The second in the triad is the mother goddess. Her figures have been found in abundance, though in a mutilated condition, in the Indus cities.

The worship of a mother goddess was prevalent among the ancient nations. In Greece she was Diana and Astartes, in Western Asia she was Kybele and Istar, in Egypt she is Isis, and in India she is Aditi, the mother of all Devas or bright deities. She is the dawn of the Vedas, Vâk and Saraswati of later Hindu pantheon. She is also the 'Prithivi' of the 'Dyâvâ-Prithivi.' She is the deity of light and consequently of intelligence. The sun comes out of her womb in the morning and hence the sun is Aditya or the offspring of Aditi.

A similar goddess is also conceived as being analogous to Aditi, who is connected with the setting sun. She is the earth where the sun sets. In contradistinction to Aditi she is called Diti. Being connected with the setting or dying sun as well as the night she has been depicted as the destroyer and the mother of the dark spirits that



come out in the night. Her children are Daityas. She is conceived as a deity standing on the dead body of the Siva, the setting sun who disappears beneath her (the earth) in the western horizon in the evening.

The conception of similar dual deities which represent the earth is found in the Egyptian mythology. There a goddess of evening had been conceived who was a sister to Isis, the goddess of dawn ; her name was Nephtys. In India this conception of the two goddesses, Aditi and Diti, the creator and the destroyer, was evolved to merge them in one deity. This new deity absorbed both the functions and was worshipped by a section of the Aryas as Mother Kali. Passing through various phases of evolution, the conception of the Mother Kali has attained its highest development. She is now no more the inert earth. She is the conscious sum total of the universe. She is the male and female principle in one and the Vedantins call her 'Saguna Brahman'. She is sometimes called the father and sometimes the mother. The Tantras call her the Mother Kali. According to them she is the creator of the universe as well as its destroyer. She creates, preserves and destroys the universe at her will. The creator Brahma, the preserver Vishnu and the destroyer Siva are her children. She dances over the breast of Sadasiva, the 'Nirguna Brahman'. She is the mother of good as well as evil. But



she is neither good nor evil. Her worshippers worship the Nirguna and Saguna aspects of the Brahman joined together.

The extreme secrecy observed during her worship by a section of her worshippers may give rise to the suspicion that something wrong lurks within the system of her worship. Careful and patient study will not only show that the cause of suspicion is unfounded but will on the other hand reveal the actual inner working of a system that was kept assiduously outside the public gaze for centuries and that was carried out with the help of a code language and a code of signals formed out of the hands and fingers. It is true that in course of time many of the links have been missing and the code terms and symbols have lost their original significance, yet what remains to us of the code terms and signals of that great school of the Tantra are sufficient to indicate the tremendous power of that life-giving spring which is supplying an unending energy to sustain life and vitality to the system. The investigator is struck with awe and amazement at the strength and force still existing in the system. The system is still virile and productive and brought forth a man like Ramakrishna Paramahansa, a wonder-creation of the age, even in its seemingly decadent state.<sup>1</sup>

1. Those who wish to know about Ramakrishna Paramahansa should read. 'My Master' by Swami



The symbols or signs that are made with the help of the hands and fingers are called Mudras. Some of the Mudras are nothing but signs which are shown as a token of courtesy when a guest comes. Many of the Mudras are perhaps lost. Those which still exist can be recognised as the original Mudras used by the sect.

During a worship the offerings to a deity should be pure. The impurities which are many in these offerings have to be purified. There are various ways to purify them. Some are purified by water, others by sun's rays and some again by fire, clarified butter etc. These processes of purification have been concealed by this sect in the Mudras or the signal of the hands.

In our daily use the water is the main purifier. It purifies the body, utensils, clothes and other things of their dirt. This idea of purification translated the water from an ordinary liquid to a purifier of sins and consequently the rivers became pure and holy and were gradually turned to holy places of pilgrimage or Tirtha.

The word 'Tirtha' originally did not mean a holy place. It was a vehicle to cross a river<sup>2</sup>. In course of time the gradual working of the mind in constantly associating the word with the vehicle of

Vivekananda, 'Gospel of Ramakrishna' by 'M.', 'Memoirs of Ramakrishna' and 'Sree Ramakrishna' by Swami Abhedananda.

2. तद् यथा समुद्रं तीर्थेण प्रतरेयुः । गो° पु° 5. 2.



water, perhaps, unconsciously helped to obliterate the picture of the vehicle altogether and the idea of water alone was left to be conveyed by the word, and 'Tirtha' began to mean 'water'.

During the process of purification, Tirtha is invoked from the solar circle. This solar Tirtha is therefore the water. In conjunction with the water from the sun the water from the sacred rivers is also invoked. The water from the sun is called 'Soma'<sup>3</sup> in the Brahmanas. The 'Soma' is thus invariably identified with 'Tirtha.' The presentation of the 'Ankush' symbol as a purifier is an enigma because the 'Ankush' or 'Elephant's goad', we know, has very little capacity to purify the water. We shall presently see that the 'Ankush' symbol that is shown to bring down Tirtha or the 'Soma' from the sun has some connection with the Soma creeper.

The Vedic 'Soma' is a creeper.<sup>4</sup> Its juice was used by the Vedic Aryas as a drink as well as an offering to their god. The juice of the creeper also was signified by the same word and it is most probable that the similarity of the juice to water was the cause of the figurative use of the word 'Soma' to mean water.<sup>5</sup> In the Pouranic age the

3. आपोहि एतस्य सोमस्य लोकः। श° 4. 4. 5. 21 ; आपो वा अर्कः। श° 10. 6. 5. 2.

4. सोमः ओषधीनां अधिराजः। गो° उ° 1. 17.

5. रसः सोमः। श° 7. 3. 1. 3 ; सोमः पयः। श° 12. 7. 3. 13.



Soma was called Amrita<sup>6</sup> or Sudhâ. It arose out of the Kshirode ocean when the ocean was churned. The Kshirode ocean as we know is the firmament<sup>7</sup> and the Sudhâ or Amrita is therefore the rain. The rain rejuvenates and gives new life to the plants and animals and is thus thought to be the life giving nectar. Thus we see that Soma was connected with a variety of ideas but its original meaning was the Soma creeper.

Holy water and Tirtha, synonymous themselves, are also synonymous with Soma. The Ankush symbol therefore, presented in this phase of the purification of water, must have some relation with the Soma and consequently with the Soma creeper. This presumption of a probable relation of the 'Ankush' with the Soma creeper naturally gives rise to the suspicion that the 'Ankush' is probably a veiled or secret representation of the Soma creeper. That it actually is so is indicated by the form of the symbol or 'Mudra'. The bent finger of the Mudra by the side of a protruding one indicates clearly that this Mudra is a sign of the Soma creeper and represents a leaf and a sprig of the creeper. There is no more groping in the dark in search of the true significance of the symbol. We are taken aback by the suddenness of the revelation of an ancient custom concealed for centuries

6. तद्यत्तद् अमृतं सोमः सः । श° 6. 5. 1. 8.

7. आपो वै द्यौः । श° 6. 4. 1. 6.



under the garb of an elephant-goad symbol. It is now as clear as sunshine that the Ankush Mudrâ represents neither the solar Tirtha nor the temporal Tirtha in the form of sacred rivers. The association of the symbol with these Tirthas is due to oblivion of its original significance. The Ankush Mudrâ represents the Soma creeper and symbolises the preparation of Soma juice, an ancient Vedic custom. After the preparation of the Soma, it is first mixed with water after extraction.<sup>8</sup> Thus the act of showing the Ankush symbol to the water in the Koshâ is nothing but reminding us of the Vedic practice of the preparation of Soma.

Next in the series comes the 'Dhenu' Mudra. The fingers and the hands are so posed that the symbol resembles the teats of a cow. The teats are passages for the milk. Hence the exhibition of this Mudra indicates that the Soma is being mixed with the milk. In the preparation of the Soma, after its mixture with water, it is again mixed with the milk. Rigveda says: "When you are covered with the milk."<sup>9</sup> "We mix you with the milk, so that the Devas will be satisfied."<sup>10</sup> "O Pingala Soma, cows are secreting milk full of butter for you."<sup>11</sup> "Mix this Soma with the milk to

8. Rigveda, 9. 107. 2.

9. Ibid., 9. 27. 4.

10. Ibid., 9. 8. 5.

11. Ibid., 9. 31. 5.



sweeten it.”<sup>12</sup> This Mudra is also called ‘Amriti-karani’, i.e., nectar-making. The mixture thus prepared becomes as sweet as the nectar and becomes holy of holies, sprinkling of which will purify everything. The process of the purification of water is now actually completed after the presentation of the Dhenu Mudra. We have now got the Soma prepared, but it is not drinkable fresh and immediately. It should be kept for sometime. An interval must be allowed for fermentation.

This process is symbolised in the ‘Avagunthana’ Mudra. Avagunthana means a covering. After the extraction and percolation of the Soma it is kept in a covered skin jar. The covering of the jar of course in those days was also made of skin. The Rigveda says : “When the Rittikas place the Soma in a pot covered by a skin of golden hue.”<sup>12a</sup>

The percolation of the Soma was performed in a most crude way. The juice mixed with water was placed in a skin-holder. This holder had a small hole at the bottom. Three or four Kusha grasses were tied into a knot and put through that hole with the knot inside the holder and the free long ends hanging out of it. The juice percolated drop by drop by this process. Sometimes lamb-wool was used in place of the Kusha grass.<sup>13</sup> This percolator was named

12. Ibid., 9. 46. 4.

12a. Ibid., 9. 75. 3.



Ashâpabitra. In the present Hindu ritual we still use Ashâpabitra made of Kusha grass but its name has been abbreviated into Pabitra. Water sprinkled with it purifies every article of a religious ceremony.

The Tantrik worshippers of the modern times sprinkle 'Kârana' in place of the purified water of the Koshâ over all the articles of worship to purify them. But they do not know the cause of such an extraordinary purifying power of Kârana which is an ordinary wine. The reason of their holding the Kârana in such high esteem lies in its original nature. The Kârana originally was the Soma. The Soma-pâtra of the Vedic Aryas has been transformed to the Sree-pâtra of the Tantrikas. The Brahmanas clearly establish the identity of Soma with Sree and say : "The Sree is Soma."<sup>14</sup> Thus we see that all the links that were thought scattered and irrelevant come under one chain of a comprehensive system. It is very clear from the above discussions that the Tantrik rites originated from the Vedas, nay they are the disguised Vedic rites.

The fourth is the 'Matsya' Mudra. Matsya means a fish. The use of fish in a Vedic sacrifice (Yajna) was compulsory. In Rigveda there are many references of fish in connection

13. Ashâpabitra, Kush, 9. 8. 5 ; 9. 50. 2 ; 9. 50. 4 ; 9. 73. 3 ; wool, 9. 53. 2 ; 9. 85. 5 ; 9. 86. 3.

14. श्रीवै सोमः । श° 4. 1. 3. 6.



with a sacrifice. So the Matsya Mudra actually symbolises the fish that was used in a Vedic sacrifice.<sup>15</sup>

The mention of fish in connection with sacrifices had been made over and over again in the Rigveda. There is a complete Sukta in which the prayer of the fish that were caught in a net is described.<sup>16</sup> There are many other stray Riks that mentioned the fish in a sacrifice. Macdonnell in his 'History of the Sanskrit Literature' writes : "The word for fish (Matsya) indeed only occurs once."<sup>17</sup> Indeed not ; it occurs many many times. He is not at all correct in his statement as we have seen that there are numerous Riks present in the Rigveda which mention sacrifices with the help of fish. Thus we see : "This invigorating giver of pleasure is Somarasa mixed with fish."<sup>18</sup> "The Indu (Somarasa) with the meat of Vrisha and fish let enter your body."<sup>19</sup> "Ye swift Indra wish this fish with the help of Somajuce."<sup>20</sup> O Indra ! come to this Matsya sacrifice."<sup>21</sup> "The sacrifice of food mixed with fish."<sup>22</sup> "Take the invigorating (Soma juice)

15. Rigveda, 1. 175. 1 ; 1. 176. 1-2 ; 1. 14. 4; 1. 15. 1 ; 1. 9. 3. 2.

16. Rigveda, VIII, 67. (according to Dr. A. C. Das)

17. pp. 143-144.

18. Rigveda, 1. 14. 4.

19. Rigveda, 9. 90. 5.

20. Rigveda, 9. 90. 5.

21. 22. Rigveda, 1. 9. 1 ; 1. 9. 3.



mixed with the fish.” “Invigorating, exhilarating Soma mixed with the fish prepared by us be brought for you.” There are many other similar Riks that are connected with fish. Thus we see that the fish was used by the Vedic Aryas. Coming to the Brahmanas we see a different picture and the fish was missed altogether. This change of custom from the Rigveda to the time of the Brahmanas aptly testifies to the facts narrated before. Thus we are facing two schools of rituals that took birth in the Vedas, the Tantras and the Brahmanas. The Tantras are nearer to the Vedic Rites than the Brahmanas, because they wholly incorporated the Vedic rituals though in disguise. Hence the Tantras depict the orthodox and the Brahmanas the new and reformed Vedic school. Thus the Vedic rituals flowed into two channels : the Tantras flowed in the original course of the cult, while the Brahmanas followed the newly dug channel. In course of time the newly dug channel nearly dried up, but the original course still runs on with renewed vigour by receiving fresh waters of the doctrines of the Vedanta philosophy.

The last in the series, but not the least in importance, is the ‘Yoni’ Mudra. It is the symbol of the female sex. The wife in the Vedic times played a very important part in the sacrifice and she was deemed equal to her male partner in performing the Vedic rites. The male member of the society who is without a wife was debarred



from performing sacrifices. She took her seat in a Vedic sacrifice always on the right hand side of her male partner, which was a superior position to hold. In the present Hindu ritual Vedic rites are observed during Srâdha, marriage and some special sacrifices. The modern Smritis enjoin that the wife should be kept on the right side of the husband during the performance of these ceremonies.<sup>23</sup> The fire of Yajna is ignited by both the wife and husband together. While the husband holds the piston tightly, it is the wife who churns the piston or Arani and brings out the spark of the fire.<sup>24</sup> So this symbol is representative of the woman. When the symbol of the woman replaced her in the sacrifice none can say. It seems probable that the non-participation of the woman in the sacrifice began from the time of the Asvamedha sacrifice of Ramachandra. He made a golden effigy of Sitâ to replace her in the sacrifice. Perhaps in course of time, the participation in the sacrifice by the woman was totally dispensed with and showing of a symbol of the female sex replaced her in the sacrifice.

Thus we see that these Mudras are symbols of important objects and persons that were needed in a Vedic sacrifice. They are still used

23. 'The wife should be placed on the right side.'  
—Atri Samhita, ch. XIII, 8.

24. Katyana Samhita, ch. VIII, 4.



by the Tantrik worshippers in their devotional exercises during the worship of the Mother Kali. The system of the Kali worship in which all these objects and persons are used is called the system of the Viras or the path of five Makâras (Pancha Makâras). They take the help of wine, fish, meat, food and woman in their devotional exercises. These five objects are named in Sanskrit in such a way that all of them begin with the letter 'Ma', hence the name five Makâras is given to the system.

The *Vija* means a seed. The idea is that as a big tree comes out of a small seed so the repetition of the small symbolic words will unfold the spiritual power that lies dormant in us. But the original idea that was connected with these *Vijas* was quite different from the present implications.

In every *Vija* the letters long 'e' and 'ma' are common. So we may take it for granted that these two letters do not convey any meaning at all. The remaining letters of each symbol may be explained in this way :<sup>25</sup>

Klim ( क्लीं ) : Ka and La ; Ka is the air ; La is the earth. Hence the symbol means the earth surrounded by the air, in other words, the earth. Similarly 'Kali' is also the earth being a compound of Ka and La.

25. Krishnânanda Bhattâchârja : Tantrasâra, 5th. Ed., p. 8.



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Krim ( क्रीं ) : Ka and Ra ; Ka is the air ; Ra is the fire ; Hence the symbol stands for the fire surrounded by the air. That is the fire.

Hrim ( ह्रीं ) : Ha and Ra ; Ha is the sky ; Ra is the fire ; Hence the symbol means the fire in the sky, which is the sun in other words. In the Rigveda the sun is also called the fire.

Srim ( श्रीं ) : Sha and Ra ; Sha is the sky and Ra is the fire. So like the foregoing one it also stands for the sun.

Strim ( ह्रीम् ) : Sa, Ta and Ra ; Sa is the water ; Ta is the air ; Ra is the fire ; Therefore, Strim means the water in the fire surrounded by the air ; that is the rain or the Soma. The rain was considered by the Aryas as water that came from the sun.

Thus we see that the principal Vijas are really the names of the Vedic deities concealed in codes. The cause of such secrecy observed during the ceremony was due perhaps to some severe social change, which forced a section of the people to take recourse to secret means to continue their rituals. A foreign invasion and defeat of the Aryas was perhaps the cause. These new masters were not favourably disposed towards the rites of their subject race and the people were forced to forsake their ancestral ceremonies. A section of the people abhorring to forsake their ancestral rites and surrender their faith to the tyrannical orders of their masters took recourse to the aforesaid means. The



secrecy thus observed about their rites perhaps could not be disclosed to their heirs, so that the key to the solution of the riddle of the secret rites was lost for ever. Nevertheless, they left sufficient clues in their literature, though in disguise, to enable the riddle to be solved.

These new masters of the Aryas were perhaps the Turanians. They were an uncivilised and barbarous people who entered India on horse back.<sup>26</sup> They were an inland people and did not take fish, hence the Aryas also were debarred from eating fish. One by one the Vedic practices gave place to the practices of the new people. A large section of the Aryas seeing the danger at once compromised with the invaders and introduced their practices in the society. The Vedic gods were substituted by the Turanian. The Turanian god was called 'Turashaha' or the "Lord of the Turas". New sacrifices, one of which was the horse sacrifice, were introduced with their loathsome paraphernalias in the society. Perhaps 'Turâyana Jajna'<sup>27</sup> was one of the sacrifices that was introduced to propitiate 'Turashaha',<sup>28</sup> the new god.

That the Rig Veda had been actually interpolated has been shown before in connection with the word 'Asva'. The Suktas of the Yayurveda too have been mis-interpreted

26. See chap. I.

27. तुरायणा यज्ञः स एष स्वर्ग कामस्य यज्ञः । कौ० 4. 11.

28. तुरासाह ( तुराशाह ? )—इन्द्र ।



and vivid signs of interpolation exist there too. In the chapter on Asvamedha sacrifices we are confronted with such mis-interpretation and interpolation. We have seen that the Asvamedha sacrifice is a sacrifice offered to the 'Asva' the sun and not a sacrifice performed with the flesh of the horse. The correct explanation of the texts of the Yajurveda indicates the same usage. Thus says the Yajurveda : "Ye the Lord of man, ye the Dearest of dears, ye the Lord of all Riches, do I invoke thee my Saviour ! Thou the fertiliser of the soil give birth to the day."<sup>29</sup> "They two (Dyava-Prithivi) extended their four feet (four cardinal points) in the Heavens i. e., it was the dawn. The powerful Baji (sun) enveloped the earth and began to pour (water)"<sup>30</sup> "The Sakunta (sun) came out of the earth's womb and began to tread on. He killed the darkness and continued to proceed and the retainer of the water, the clouds, let loose his hold and the water began to fall on the earth."<sup>31</sup> "Your father and mother (Dyava-Prithivi) have made you climb the top of the tree. O sun, your father being connected with the earth has driven away the darkness by his fist."<sup>32</sup> "He climbs on the rock and becomes sweaty (i.e., pours water) and he

29. Yajurveda, 23-19.

30. Ibid., 23-20.

31. Ibid., 23-22.

32. Ibid., 23-24.



nourishes the world by his rays. Like the cloud at the advent of the winter, the darkness flies away when he climbs upon the sky.”<sup>33</sup> These slokas are translated from the ‘Asvamedha Adhikarana’ of the Yayurveda. Here we find no trace of obscene customs. But the commentator ‘Mahidhara’ has squeezed out these and other slokas and explained them to suit the obscene customs that were prevalent and were observed in his time in a horse sacrifice.

A few slokas of the Asvamedha Adhikarana clearly indicate the presence of some obscene customs. These slokas were perhaps inserted afterwards.<sup>34</sup> It is most probable that Mahidhara the commentator was sanguine to have Vedic sanction of a custom prevalent in the society. The Turanians who have imported the horse sacrifice from their fatherland perhaps have lost their identity by that time and have been absorbed by the Arya society. Their customs became a part of the social fabric impossible to be driven out. Hence Mahidhara thought it advisable to add slokas in the Yajurveda and Riks in the Rigveda to aryanise their custom of the horse sacrifice. He wrote the commentary of the Yajurveda so that there may not remain a grain of doubt about the Vedic origin of the sacrifice. Thus an un-Vedic and foreign ceremony was introduced and sanctified with the help of interpolation of the Vedic Texts.

33. Ibid., 23-26.

34. Ibid., 23-28.



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From the foregoing discussion it may be assumed that the cult of the mother goddess is a Vedic one. She was Aditi as well as 'Prithivi' of the Vedas and Diti, Vâk and Saraswati of later Hindu pantheon.<sup>35</sup> Hers is the orthodox Vedic cult. That has no connection whatsoever with the sex cult. The presence of obscene rites in her ceremonies was due to the degraded spiritual life and the superimposition of customs of a foreign barbarous people. Her worshippers designated themselves 'Vira' (i. e., the brave), because they thought that by preserving their ancestral ceremonies they acted like gallant persons, while those who took to the new foreign rituals for fear of life were called by them 'Pashu' (i. e., animal) because these people deserted the rituals of their forefathers and acted like unprincipled animals.<sup>36</sup> For safety perhaps these

35. इयं ( पृथिवी ) वा अदितिः । को० 7. 6 ; तै० 1. 1. 6. 5 ; गो० उ० 1. 25.

इयं पृथिव्यदितिः । श० 1. 1. 4. 5 ; 2. 2. 1. 19.

इयं वै ( पृथिवी ) ह्यदितिः । ऐ० 1. 8.

इयं ( पृथिवी ) वै वाक् । श० 4. 6. 9. 16.

वागिति पृथिवी । जै० उ० 4. 22. 11.

वागेवायं ( पृथिवी. ) लोकः । श० 14. 4. 3. 11.

36. In the Tantras there are three systems of worship e. g., Kulachâra, Virâchara, and Samayâchâra. These three are the actual Tantrik 'Achâras' or ways. The fourth or 'Pasvâchâra' is meant only for the novices. The above mentioned three 'Achâras' respectively are the Vedic cult of the three Vedas, Rig, Yaju and Sâma.



secret worshippers selected the dark night of the new moon as the time and the forsaken cremation ground as the place for worship. These worshippers of the secret cult designated the earth or Aditi 'Kula' or 'Kâli', their process of worship 'Kulâchara' and themselves 'Kaula' or the son of 'Kula' or Kali, the earth. A son of the earth denotes the agriculturist or the cultivator. The 'Kaula' being an agriculturist is the Vedic 'Rishi' or 'Arya'. The word 'Kaula' is thus a code for the word 'Arya' or 'Rishi'. Hence the worshippers of the Tantrik cult are the Vedic Rishis or the Vedic Aryas in a new role. This proves the Vedic origin of the system.

These worshippers perhaps shortened the Yupa to serve their secret purpose. These shortened Yupas came to be worshipped as the Siva Linga, the sign of the Siva or the sign of the Sun. It is most probable that not being satisfied with this act of merely shortening the Yupa by way of secrecy they sought for other means to strengthen their secret project and discovered figures to represent the Yupas. It is most probable that each clan of the Aryas had separate varieties of the Yupa. The figures thus created to represent the Yupa are called the Yantras by the Tantriks, and Aruna Yantras by the sun-worshippers. In "Aruna Kalpa" we find: "Point, triangle, circle, hexagon, double circle, octagon, twelve angled figure, each and one surrounded by three Bhupuras is the Aruna Yantra."



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Two phases of the Vedic worship, viz., the worship of the Yupa and the worship of the fire, are presented in the modern Tantrik worship. The worship of the Yupa is now performed over its Tantrik representation the Yantras. The oblation to the fire is offered after the ceremony over the Yantra is completed. It is called 'Homa'. The Homa performed during the worship is the 'Soma sacrifice' of the Vedic Rishis. The Soma-juice was replaced by the clarified butter in the sacrifice at a later time. This Homa which stood for Soma perhaps in course of time was changed to 'Om.' As the word 'Soma' stands for the sun, so must also its new abbreviation 'Om' mean the sun<sup>36a</sup> and consequently the Lord. It is the Mândukya, Mundaka and the Prasna Upanishads of the Atharva Veda that uphold and deal elaborately the theory of 'Omkāra' and find out its link with the Brahman or the Absolute. It is now a settled fact that the Atharva Veda was compiled at a later period and had Persian influence over it. The Persians who could not pronounce 'S' first changed the 'S' to 'H' and then 'H' to 'O'. Thus 'Soma' came to be pronounced as 'Om'. This change obliterated the original meaning of the word and gradually Om losing its characteristic of Soma came to be recognised as the symbol of Saguna Brahman.

Thus far we have traced the mother worship

36a. ओमित्यसौ योऽसौ ( सूर्यः ) तपति । ऐ° 5. 32.



to the Vedas. We have seen how Aditi of the Veda has been turned in course of time to Kali. A doubt lingers in our minds and we ask ourselves the question : "Was the secret system of the mother worship present in the pre-historic Indus cities ?" The female figures, which were recognised as the emblems of the Mother goddess and over which the structure of the phallic theory was built, were perhaps the dolls for the children. The mutilation of these dolls does not necessarily pre-suppose a foreign invasion. We know that these clay dolls are very brittle and they lose their limbs in the hands of the young folk in no time. So a theory of mother worship cannot be woven around such fragile proofs. It is not an improbable assumption that before 1500 B. C. the secret cult of the Tantras was not promulgated. During this period (2000 B. C. to 1500 B. C.) the Turanians came down to India with their horses. From this time onwards, the Vedic cult began to flow by two different streams of culture, one Brahmanical and the other Tantrik. So, the most reasonable assumption is that the Tantrik worship was not current in the Indus cities.

The mother, who ~~seen~~ is to represent the earth, also sometimes represents the sun. In Japan, Arabia, and India the sun is recognised as a female deity as well. In India the female solar deities are Jagaddhâtri and Durgâ. Jagaddhâtri is worshipped four times in the day.



Hence it is analogous to Siva-Râtri where the deity is worshipped four times in the night. The last phase in the former case is analogous to the setting and in the latter to the rising of the sun. In the case of Durgâ pujâ the worship has been transformed and extended to four days, instead of four times in a day of the Jagaddhâtri puja. The most remarkable part of the ceremony that is observed on the eve of Durgâ pujas or Durgotsav as it is usually called is when the goddess is invoked under a 'Vilva' tree. Here under this tree she resides through the whole night and in the very early morning before sunrise she is taken into the chapel. We have seen in the chapter on Siva that ancient people conceived an imagery tree on which the sun rises daily in the east. It is most probable that he descends to the lowest part of the tree in the evening. The ceremony connected with the Durgotsav eve perhaps has some connection with this conception. It is most probable that the goddess Durgâ who represents the sun is thought to descend the imagery tree in the evening and reside the whole night at the bottom of the tree. Now why did the 'Vilva' tree come to be associated with the imagery tree? In the Brahmanas we read : "Vilva is light"<sup>37</sup> ; "The light that is scattered on all sides and comes up by piercing

37. विल्वं ज्योतिरिति वा आचक्षते । ऐ° 2. 1.



the underworld becomes Vanaspati which is also Vilva. He bears the first fruit (sun) that comes out (from the womb of the earth) and so he is lustrous.”<sup>38</sup> Thus we see that Vilva actually means the light. So ‘Vilva’ tree means the ‘Sun Tree’ or the imagery tree of light. This imagery Sun tree has been concretised into the temporal Vilva tree, the fruit of which has some resemblance to the sun. The imagery sky or the Sun tree, we have seen, has been concretised in the Yupa. Here too the temporal semblance of the imagery Vilva or Sun tree or Sky tree becomes the wood from which the Yupa is to be made. Thus it is said in the Brâhmanas: “Those who are desirous of good fortune must make the Yupa with the Vilva.”<sup>39</sup> “The Yupa with the Vilva is for those who wish Brahmavarchasa.”<sup>40</sup> A similar conception is seen in regard to Asvattha tree. The Brâhmanas say: “Prajâpati lived among Devas (men). He lived among them in the form of an ‘Asva’. He lived a year (which is a day) as

38. यो मज्जा स सार्धं समवद्रूत्य श्रोतत उदभिनतस एष वनस्पतिरभवत् विल्वस्तस्मात् तस्य अन्तरतः सर्वमेव फलमाद्यं भवति तस्मादु हारिद्र इव भाति । श° 13. 4. 4. 8.

39. वल्वं ( यूपं कुर्वीत ) अन्नाद्यकामः । कौ° 10. 1.

40. वैल्वं ( यूपं ) ब्रह्मवर्चसकामस्य ( करोति ) । ष° 4. 4.



Asva. So he is called Asvattha.”<sup>41</sup> “This Vanaspati which is Asvattha is born of light.”<sup>42</sup>

There are many other references of such trees in the mythology of nearly all races. The sycamore tree represented by the ‘Taut’ of the Egyptians, the sacred tree of the Assyrians and the five-storied tree representing the heaven of the Yakuts are all semblances of the imagery tree on which the sun daily rises.

The mundane representatives of the imagery tree, the Vilva, Asvathva and fig trees, are deemed sacred by the Hindus. They are not used as fuel for cooking. These trees are used only for the purpose of igniting the fire of the Jajna.



41. प्रजापातिर्देवेभ्यऽनिलायत । अश्वो रूपं कृत्वा । सोऽश्वत्थे संवत्सरमतिष्ठत् । तदश्वत्थस्याश्वत्थत्वम् । तै° 3. 8. 12. 2.

42. तेजसो या एष वनस्पतिरजायत यदश्वत्थः । ऐ° 7. 32.



## CHAPTER VI

### THE SERPENTS

In the Rigveda Ahi<sup>1</sup> has been mentioned. It has been symbolised sometimes as an enormous snake<sup>2</sup>. In ancient legends and myths the snake played an important part. The serpent cult was as universal as the cult of the sun. The ancient nations have left marks of their conceptions of the serpent deities in their myths. In all the legends the snake has been depicted as a sworn enemy of the good god and the warfare of the snake with him has been depicted in all those myths. The Greeks, the Egyptians, the Chinese and the Indians have their mythologies full of wars between the serpent and the god.

In the Indus cities, too, the serpents were not wanting. The painted as well as curved figures of them came to light during the excavations of the pre-historic cities of the Indus Valley.<sup>3</sup>

The Greeks named the serpent Typhoon.

1. Rigveda, 1. 187. 1.

2. Rigveda, 1. 61. 8 ; 1. 80. 13 ; 1. 103. 2.

3. Ernst Mackay : The Indus Civilisation, p. 83 ; Sir John Marshall : The Mohenjo-Daro and Indus Civilisation, Vol. I, p. 75 ; Vol. III, plate, XXVI, 29 ; plate, CXVII, 11.



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It is a composite animal, half-man and half-reptile. The upper part is human, but from the loin downwards it is an enormous snake. In the battle between the Typhoon and Zeus, the latter was hugged in the snaky coil of the former. The Typhoon then wrested from Zeus his crooked sword and with its blade cut the sinews of the god's hands and feet. Then he carried the god on his back and deposited him in the Corycian cave. Agapa and Hermes stole the missing sinews and restored them to their divine owner. Thus made whole and strong again Zeus pelted his beaten adversary with thunderbolts, drove him from place to place and at last overwhelmed him under Mount Etna.<sup>4</sup>

The Egyptians called the serpent Sabu, Apop, Nak etc. In their mythology it was related that the god was bitten by the serpent while he was walking in the celestial road.<sup>5</sup> There were anecdotes relating to the warfare between the god and the serpent demon. In all the cases the god came out victorious and his foe was totally vanquished and cut to pieces. This act of the god released the water from the sky and rain fell to the earth. The Papyri thus relate the combat : "Your enemy, the snake fiend

4. Sir J. G. Frazer : *Adonis*, p. 127.

5. W. Max Mullar : *Egyptian Mythology*, p. 25 ; *Turin Papyri*, plate, XXXII, fig. 101, 102, 103, 104, 106, 107 ; pp. 104-106.



has been put to fire. The snake demon Sabu has been killed and thrown down. His hands were bound down and his feet were cut asunder. The vanquished rebel will not again raise his head.”<sup>6</sup> “Your enemy has been put to the fire. He has been beheaded. When his enemy is killed he (the god) is visible.”<sup>7</sup> “The snake fiend Nak has fallen to the earth. His hands were cut off.”<sup>8</sup> “The snake fiend has been killed, his limbs were cut asunder, his body was torn to pieces. You are happy in your shrine because the snake demon Nak has been put to the fire.”<sup>9</sup> There are numerous similar passages in the Egyptian Papyri, which describe the fights between the god and the snake.

The Chinese Dragon is a mysterious animal. It is a serpent with feet. It has very close connection with the water. It dwells in the pool of water in the winter, rises to the sky in the summer, thunders, brings rain and floods the rivers. It resides in the oceans and controls the tide. The Chinese mythology describes the animal thus : “The last of the four spiritual

6. Papyri of Ani, (Brit. Museum, No. 10, 470.)

7. Papyrus of Quena, (See Luman, Papyrus Egyptians, 1. 2 ; plate, 2.)

8. Papyrus of Hu-nefar. (Brit, Museum, No. 9901, sheet, 1.)

9. Papyrus of Nekt. ( Brit, Museum, No. 10, 471 ; sheet, 21.) The translation of the Egyptian Papyri has been taken from ‘Book of the Dead’ by Sir W. Budge.



animals is Dragon, though from the view point of antiquity, it should be the first in the class. It was a Dragon horse which brought eight diagrams to Fu-Hsi in 2852 B. C. and a pair of Dragons was seen by the yellow emperor. Dragon appears in opportune times when prosperity was foretold. The Dragon can make itself visible and invisible at pleasure. It can change also its appearance in colour and size, in spring it mounts to the heavens and in autumn it seeks refuge in water. The Dragon controls clouds and rains. It appears in black cloud that precedes a thunder-storm. The Dragon is like a serpent with feet."<sup>10</sup>

In the Rigveda the serpent is named Ahi. He was a sworn enemy to the god. The god in the Rigveda has been mentioned by various names. Indra, Varuna, Vayu, Mitra-Varuna are the names for the one and the same god. Indra fought hard to kill his enemy, the serpent demon. References of the warfare between the two are found in the Vedas. Thus the Vedas say : "He killed the first of the Ahis and let the rain fall to the ground."<sup>11</sup> "Indra killed the Ahi who had taken refuge in the mountains."<sup>12</sup> "Indra took his weapon Vajra and killed the most prominent of the Ahis."<sup>13</sup> There are many such

10. Mythology of All Races, China.

11. Rigveda, 1.32.1.

12. Rigveda, 1.39.2.

13. Rigveda, 1.32.3.



references relating to the warfare of the god and the serpent which led to the ultimate defeat of the serpent demon.

In the old Testament two words Tan and Tanin occur. These two words were synonyms for the Dragon. Gessinius derive the word from an unusual root 'Tan'—meaning 'to extend', 'to draw out'—cognate with the Sanskrit root verb 'Tan'.<sup>14</sup>

Tanin was supposed to dwell in the sea. It was a great sea monster. This monster was supposed to be like a serpent. In the Old Testament we read : "Thou breakest the heads of the Tanin in the water."<sup>15</sup> "The Tanins and all deeps."<sup>16</sup> In the new Testament also Tanin is described as a serpent. Thus says the Bible : "And the great Dragon (Tanin) was cast out, that old serpent, called the Devil and Satan."<sup>17</sup>

From nearly all the mythical stories above referred to, it is evident that the god had an adversary in the snake. The snake fought with him, it covered him up and sometimes became the victor. In most of the wars the ultimate defeat of the god's adversary was the result. Who is this foe of the god ? From a close examination of the myths we come to the conclusion that the serpent had some connection with the

14. Sir William Smith : Dictionary of the Bible, p. 802.

15. Old Testament, Ps. LXXIV, 13.

16. Ibid., CXLVII, 7.

17. New Testament, Rev, XII. 9.



water and had also the power to overwhelm the god. Sâyana, the commentator of the Vedas, remarked that the serpent fiend 'Ahi' is the cloud.<sup>18</sup> The god connected with the cloud must therefore be the sun. Now we can explain the hugging of the Zeus in the snaky coils of the Typhoon, the sting of the serpent on the Egyptian god and the deadly war between Ahi and Indra. All these allegories originated from the natural phenomena of the sun's disappearance from sight due to his being overlapped by the cloud. After a severe storm or a downpour of torrential rain when the sun was again visible, the people thought that the demon of the cloud had been vanquished and the god had come out victorious. The description of the Dragon and Tanin also clearly depicts their real nature. Both of these allegorical animals had connection with the water. Therefore they represented the cloud. The Chinese Dragon, which ascends the sky in the spring and descends to some pool in the autumn for rest, is also necessarily a cloud deity, because the rainy season begins from the spring when the clouds are always in the sky and the rainy season is over in autumn when the sky is clear of all clouds. It was thus thought that the Dragon had entered the pools or lakes in the autumn.

Thus we see that the serpent was an emblem of the cloud. The Vritra or Ahi of the Rigveda

18. अहिं मेघं ।—सायन । Rigveda, 1. 32. 1.



was also the cloud. Hence the serpent figures of the Indus cities were the symbols of the cloud.

In India the phenomena of the cloud and the sun gave rise to many allegorical stories. During the rainy season when the sun is scarcely visible it was thought that the sun was slumbering or that he was dead.

The most interesting myth of the Hindus regarding the cloud and the sun is conceived in the three Ekâdashis—Shayana, Pâshmorâ and Utthâna. Shayana Ekâdashi comes up in the month of Ashâr when the sky is full of clouds. The sun is scarcely seen and so it is thought that he is sleeping. The 'Pâshmorâ' or the changing of sides occurs in the month of Aswin. In this month the rainy season is coming to an end and the sun is visible now and then and so it is conceived that the sun is changing his sides. The third comes up in the month of Kârtik, when the rainy season is over and the sun shines in his full glory in a cloudless sky. Hence it is conceived that the lord has left his bed. Perhaps this awakening of the sun from his slumber is symbolised in the ceremony that is observed on the last day of Kârtik as a day of festivity. The effigy of the sleeping sun in the shape of a plaintain sprig is thrown into the water with a garden of Adonis. The idea is that the sun leaving aside his slumber will come out of the water of the eastern ocean with replenished youth in the next morning—the new-year's day of the agrarian people.



These allegorical stories about the sun and the cloud gave rise to the idea of a creator of good and a creator of evil. The sun is associated with all the good qualities. The whole universe resuscitates with his advent, as if from death. His appearance on the horizon drives away the hob-goblins, evil spirits, and ferocious animals to their dens. The night was a mystery to the ancients and they thought that it was the time for the release of all the evil forces from restraint. The sun is genial, he brings the day. He gives energy to perform work. Thus the solar deity became a favourite of the man. On the other hand the cloud was associated with all the evil workings. It covered the sun, brought darkness, typhoon, hurricane, hailstorm, tornado and lots of other miseries in its wake. It destroyed houses, uprooted trees, devastated crops and houses and killed men and animals by flooding the country. Thus all the evils were associated with the cloud.

In the beginning the two opposite phenomena were attributed to one deity, the sun. The rain god and the sun were the same. The cloud which was called the boar<sup>19</sup> and the serpent was worshipped as a phase and emblem of the sun. The Jews worshipped the brazen serpent as god. The Hindus recognised the boar as one of the incarnations of Vishnu or the Sun. The

19. वराहं मेघं ।—सायन । Rigveda, 1. 11. 7.



Chinese Dragon was the cloud as well as the solar deity. Later the two phenomena were separated and were attributed to two separate deities. These two phenomena were personified and the sun became the good god and was worshipped in various names by different nations and cloud was personified as the evil god, a demon or a snake and was also given various names. Thus the sun was called Jehova, Zeus, Apollo, Tammaz, Osiris, Asur, Ahurmazda, Indra, Varuna etc. The cloud was named Ahriman, Satan, Devil, Dragon, Typhoon, Ahi etc.

Thus a conception of a creator of good and a creator of evil dawned in the minds of the ancient people. We have seen how the sun was the creator of good and the cloud of evil. In course of time this primitive conception was changed and the evolution of the society helped to evolve the conception of the creator too. The people were no longer satisfied with two gods, who were always at war. The benevolent god who was thought as the creator of good was made the supreme ruler. The creator of evil became subordinate to him. The people were hesitating to attribute evils of the world to this good god. So, to bridge the difficulty, they took away all the powers from this evil creator. He had no longer the power to create, he could only turn the good government of the beneficial god to evil. He was no longer equal but a creature of god. The theory of the double creator gave rise to



further problems which were beyond the tackling power of the theologians. How a creature of God could bring evil in His domain against His will remained a great problem unsolved.

The Hindus on the other hand got over the difficulty of two creators by the conception of one supreme deity. He was the depository of both good and evil. The two deities with which we have been confronted in the Vedas were amalgamated into one. This god was called by them the 'Saguna Brahman' or qualified Brahman. He created both the good and the evil. Life and death were two phases of the same deity. He creates as well as destroys. So the creator and the destroyer were rolled into one. Thus the notion of a second creator who was called Ahi in the Vedas was transcended by the Vedic Aryas.



## CHAPTER VII

### SYLVAN DEITIES.

The last of the three phallic gods was a male deity with three faces. He had horns on his head. The wild beasts remained surrounding the throne on which he sat in a posture akin to one of Yoga. Sir John Marshall thus describes the deity : "The god who is three faced is seated on a low Indian throne, in a typical attitude of Yoga, with legs bent double beneath him, heel to heel and toes turned downwards, his arms are out stretched, his hands with thumb resting on his knees. Crowning his head is a pair of horns meeting in a tall head dress. To either side of the god are four animals ; an elephant and a tiger to his right, a rhinoceros and a buffalo to his left, beneath his throne are two deer."<sup>1</sup> He recognised the deity as a pre-historic form of the Siva of the Hindu Trinity and the Rudra of the Vedas. Such horned gods, who had connection with animals, was not the monopoly of the Indus people. The mythologies of other ancient peoples also abound in stories of horned deities. The Celts, Phoenicians, Greeks and others worshipped such horned deities in by-gone days.

1. Sir John Marshall : Mohenjo-Daro and the Indus Civilisation, Vol. 1, p. 54 ; Vol. III, plate, XII, 17.



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In Scandinavia, such a god was worshipped in early times. About the rites connected with the worship of the god, we know nothing. The figure, which was the only relic of this god, was similar to the figure unearthed from the Indus cities. This deity also is seated in a quasi-Yoga posture. He had horns on his head similar to the horns of the deer. A deer and a horse are on his right and a rhinoceros and a tiger and a lion on his left. The difference of this deity from the Indus god was in the snake which he held by its head with left hand ; in his right hand he held a circular object of obscure meaning.<sup>2</sup>

The Greeks of old worshipped the god Pan. He had horns on his head. He was thought to be the god of the flocks and the bees. About this god Swami Abhedananda writes : "They ( Greeks ) believed that god Pan was the god of flocks and shepherds ; that he was the gaurdian of fishermen and bee-keepers, he was the patron of all persons occupied in hunting and in fishing. This god Pan has been described poetically as having the head and trunk of a man, with horns and a goat's beards, pugnose, pointed ears and with a goat's tail."<sup>3</sup> The

2. John Arnott : The Mythology of All Races. Eddic., p. 246, plate, xxxii. Horned god from Gundestrupp bowl, copied from a Celtic original.

3. Swami Abhedananda : Is Vedanta Pantheistic ? ( Visvavani, 3rd. year, 2nd. number.)



Phoenicians also had such a god with horns, and from Cyprus and Crete statues of such a god have been un-earthed. All these are male deities but the figures of a female deity of such characteristic have been discovered from the Indus cities. Ernst Mackay thinks that this goddess with a human head, horns of a goat and the body, hind legs and the tail of a tiger was the female partner of the male deity.<sup>4</sup>

Besides these there are many figures of sylvan deities that are discovered from the Indus cities. One figure is particularly interesting. A female deity is seen amongst the branches of the tree. She represents very likely the solar deity climbing the imagery tree.

We know that the Hindus and Mahamedans of lower Bengal, who work in the deep and marshy forest of Sundarbans, do worship such deities under different names before they enter the forest to collect honey, wood, fish etc. The Hindus worship Dakshin Roy the tiger-god and the Mahamedans worship Bon Bibi the goddess of the wood.

The legend of god Pan and the modern-time custom observed by the people of lower Bengal is a key to the explanation of the mythological deities. Now we can infer that all these gods were sylvan deities. They were worshipped by those who had to go into the forest. Hence

4. Ernst Mackay : The Indus Civilisation, p. 80.



this deity of the Indus cities was, no doubt, a forest deity. The skeletons found in the Indus cities, clearly indicate that the towns were situated on the verge of great marshy swamps full of deep jungles. In this respect it resembled Calcutta with dense forests and marshy swamps of Sundarbans close by. The denizens of the forests were of similar kinds in both the places. Thus we see that, while skeletons of rhinoceros, tigers, crocodiles etc. were found in the Indus excavation, their living prototypes are seen roaming in the jungles of Sundarbans.

Though a set of Hindus and Mahamedans worship such gods, yet no mention of such deities can be discovered from their scriptures. These people, though a part and parcel of the society, are still in an uncultured state and cannot influence the culture of the advanced people with the result that their gods are never recognised by the cultured people. Similar was perhaps the case with the Indus god. He was worshipped by the low-class people. So no mention of the god could be met with in the scriptures of the Hindus. Thus we see that the absence of a reference in the Hindu Shâstras does not exclude a deity from the Hindu Pantheon. We can presume therefore that the people that worshipped such a god in the Indus cities were the Aryas, the ancestors of the modern Hindus. The god thus worshipped was therefore neither one of the phallic Triad nor was he Siva. He was a Sylvan Deity.



## CONCLUSION

From the discussion of the foregoing pages it is evident that the theory of Non-Arya origin of the pre-historic Indus civilisation is untenable. The Aryas were the indigenous people of the country who built the city. They have no connection with the Aryans of the European scholars. The horse was unknown to the Vedic Aryas hence the late appearance of the Aryans with horse cannot affect the original Aryas. Absence of horse from the Indus cities therefore points clearly to the Arya origin of the city. The parabolic saw, the undeveloped mid-ribbed spear-head, the absence of temple and the absence of ass-drawn vehicle exclude the Sumerians from the builders of the city.

The Dravidian theory, notorious for the creation of a breach in the Hindu Society, is a still-born child of the Christian Fathers. These Fathers ignorant of their own religion pretend to know and understand everything religion of foreign people 'Dravid' does not mean a nation, nor does it mean a race. Originally the term was used to mean a clan. Like the Pandavas, Kurus, Panchalas Dravid also was a clan in the great Arya Family.

The religious symbols, we have noticed, have direct connection with Vedic deities and rites.

The conclusion therefore follows that the culture of the pre-historic Indus people was decidedly Vedic in origin.



## CONCLUSION

One word about the religious symbols and we come to the end. We have seen that the Siva-linga is the symbol of the Vedic *Yupa*, which in its turn is the symbol of the imagery tree termed 'Kalpa-vriksha', 'Vanaspati', 'Vilva', 'Udumvara', 'Asvathva' over which the sun was thought to ascend daily by the ancients. In course of time the *Yupa*, the seat of the sun, absorbing its qualities, came to be worshipped as the emblem of the sun. Hence, the Siva-linga is the solar symbol and as such represents a Vedic deity. Moreover, the clay-made Siva-linga with Vajra is the emblem of the imagery 'Sky tree' with the sun over it. In this connection it may be said that the human figure on the tree, recognised as a sylvan deity, is perhaps the symbol of the sun ascending the imagery tree of light or the 'Sky tree' and the female figure with a tree coming out of her genitals, recognised as a nature goddess, is Aditi of the Vedas, and as such she is the goddess of the earth. She is the mother of the solar deity and hence the tree that is coming out of her genitals is the imagery tree on which the sun rises. Therefore she is also a Vedic deity.

Next comes the 'Unicorn.' The unicorn we have seen is the Rhinoceros, and as such is the symbol of the sun. The 'Varâha' of the Rigveda is a cloud symbol. The cloud and the sun being the same deity, the 'Varaha' came to be worshiped



as an incarnation of 'Vishnu,' the sun. This 'Varâha' perhaps has been symbolised by the Rhinoceros in the Indus cities. The connection of 'Varâha' with 'boar' is perhaps incorrect. Moreover, the one-toothed god 'Ganesha' has some resemblance to the Rhinoceros. The elephant is a cloud deity and as such has similarity with 'Varâha'. Hence the elephant-god 'Ganesha' and 'Varâha' are one and the same deity. It is probable that in the days following the Indus civilization the one-toothed elephant-god absorbed all the properties of the Rhinoceros or one-horned deity of Mohenjodaro. Moreover, we know that 'Ganesha' also is a solar deity because he wears the sacrificial thread made of a snake.

The mother worship of the Tantras, we have seen, is a Vedic ritual in a new form. So, the presence of the mother worship does not exclude the Vedic people from the city. It is a secret Vedic cult and has a code language and signals of hands. The Vedic *Yupa* has been replaced by Tantrik *Yantras*. These *Yantras* actually represent the Vedic *Yupas*. We have seen Vedic *Yupas* were made in variety of shapes, similarly the Tantrik *Yantras* are of various shapes. The solar deity who was invoked over the *Yupa*, the semblance of the imagery tree, is now invoked in quite new names and forms upon these 'Yantras'—a still more abstract symbol of the imagery tree. The Vedic



## CONCLUSION

worship of the solar deity and the fire is now represented respectively in the worship of the deity over the '*Yantra*' and the '*Homa*.' The symbols made with the help of the hands, called '*Mudras*,' we have seen, are the symbols for Vedic articles and persons needed in a sacrifice. The Tantrik '*Vijas*' we have seen are the codified name of the Vedic deities. In this connection the '*Vija*' *Krim* have been deciphered as the name of the fire, but, continuing our investigation, we find that actually it will be the name for the lightning. The temporal fire is *Ram*. Thus three Vedic fires sun, lightning and fire are represented by *Hrim*, *Krim*, *Ram*, respectively. Thus the mother-worship also is a Vedic cult.

The buffalo is the symbol of the fire and bull of the sun hence they both are vedic symbols.

The serpent, a cloud deity, is the representative of the Vedic *Soma* and hence a symbol for a Vedic deity.

Thus we see that the Vedic gods sun, fire, earth, and soma were represented by the religious symbols of the Indus cities. So, it is clear that the civilization was decidedly Vedic in origin.



## ERRATA

Page	Lines	In place of	Read
xiii	3	Neandarthe	Neanderthal
xiii	Footnote	Controaversy	Controversy
xiii	„	Replay's	Riplay's
1	15	prove	proves
2	Footnote	Vol 2	Vol 1
4	28	Max mullar	Max Mueller
6	Footnote	Whitson	Whiston
15	20	refferred	referred
17	3	collussion	collusion
23	7	7137	7713
40	Footnote	विवन्धन	विवस्वन
46	25	became	become
58	19	preceeding	preceding
58	19	are	is
65	9	Macdonnell	Macdonnel



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